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Religious Communications.

For the Christian Observer.

REMARKS ON AN OBJECTION
SOMETIMES URGED AGAINST
CHRISTIANITY, " THAT THE
STRICT CONFORMITY WHICH
IT REQUIRES TO ITS DOCTRI-
NES AND SPIRIT, RENDERS
THOSE WHO EMBRACE IT IN-
DIFFERENT TO THE BEST IN-
TERESTS OF MANKIND, BY
PRODUCING A DISTASTE FOR
SCIENCE AND GENERAL LITE-
RATURE."

THERE ever have been, and no doubt ever will be, numerous objections urged against the Christian religion, more or less dangerous according to the degree of plausibility and ingenuity exercised in their contrivance. In almost every class of society, there are persons, actuated either by the pride of displaying their powers of argumentation, however sophistically employed; or by the ambition of making converts to their opinions; or by a spirit of misanthropy, which seems to enjoy a pleasure in destroying the happy feelings and delightful prospects of others; who endeavour to undermine the religious sentiments of all within their influence. Among the lower classes of the community, the objections to Christianity are, for the most part, little more than an apology for a refusal to sacrifice the gross pleasures of sensuality to the purity required by its precepts; but in the higher orders of society, there are, in addition to these objections, others of a more refined nature, connected with intellectual enjoyments. The attempts to dis-

fuse a spirit of infidelity and anarchy among the poor and ignorant, have succeeded less than the promoters of the scheme expected; and we may indulge a hope, that the circulation of the holy Scriptures, and of moral and religious writings grounded on them, with the co-operative exertions of enlightened and good men, will effectually check its progress. But, in the higher orders, where evil principles are far more detrimental to the well-being of society, not only by their effects on the individuals immediately concerned, but by means of the influence of their example, it is much to be feared, that infidelity exists to a great degree, and indecision of religious character to a still greater.

The objection which is the subject of the present remarks, is, in some circles, of frequent occurrence. It is urged, that the Christian religion is inimical to the welfare of society, from the alleged circumstance that a strict conformity to its doctrines and spirit militates against the best interests of mankind, by producing an indifference to science and literature. The objection is not one of the most formidable character; but, as even trifling and accidental objections are often found to operate with a force to which they are by no means entitled, it merits investigation, in order that it may be divested of that indistinct and dangerous influence, which the most impotent objection may assume when its real claims are but little understood. In common with almost every other objection, the one in question applies not so much to a mere nominal

profession of Christianity, as to a course of action in conformity with its doctrines and spirit. So long as an assent to the Christian faith is of so vague and general a character, as to cause no decided difference between the conduct of those who profess to believe it, and of those who discard it, Christianity will not be reproached ; but when its power becomes evident by the transformation of the character of those who receive it into the likeness of its great Author, when every stage of advancement in spiritual knowledge is followed by a correspondent conformity in practice, the spirit of the world will rise in opposition to it, and the truth of the declaration of our Lord will be rendered evident, That as the world despised him, so it would despise his followers.

To enter fairly into the character of the objection in question, it is necessary first to consider an assumption contained in it ; namely, that science and literature are objects of the first interest to mankind. That they are of very high importance to his temporal welfare will not be denied ; and every true philanthropist must rejoice in the effects of general literature as connected with the higher degrees of civilization, the refinements of taste, and the enlargement of the human mind ; and must acknowledge with delight the benefits of science in various circumstances of life. A man who thus forms a large and sober estimate, will not detract from the just praise of literature by dwelling on the morbid sensibility which sometimes accompanies an excessive indulgence in works of mere sentiment and imagination ; which result is but an abuse of literature : nor will he urge the unamiable dispositions and habits which occasionally accompany an acquaintance with science ; for such effects are not by any means a necessary consequence of intellectual improvement, and examples of an opposite

kind are not few in number. The general benefit of science and literature he will perceive to be very great, even though in some unhappy instances they should be associated with vice or infidelity itself ; and he will look forward with anxious expectation to the time when they shall occupy their proper stations, as handmaids to religion.

But whatever conveniences or luxuries may be derived from science and literature, it is certainly not yet shown, that the interests which they more directly promote are emphatically our *best* interests. The *best* interests of a being composed of an immaterial as well as a material part, must be viewed in relation to this composition of his nature. As far as spirit excels matter, so far must the interests of the soul be considered as of more importance than the interests of the body ; and the interests of the soul, from the nature of that principle, must ever have relation to moral acquirements. Now, the great object of Christianity is to raise the soul to the highest enjoyments of which it is susceptible ; and, in thus preparing it for blessedness hereafter, by the purifying influence of its doctrines, it elevates it to those sublime heights which, in figurative language, are called the “very gates of heaven.” While it promises immortal pleasure in the world to come, it affords present pleasure by the enjoyment of that prospect, and by the means it uses to attain so exalted a state. It dissipates the anxiety which a reflecting spirit must otherwise feel in the contemplation of eternity. It yields that “peace which the world can neither give nor take away,” that “peace which passeth understanding.” It bestows the purest and most solid happiness in this world, and promises, on the surest grounds, an accession of joy in an immeasurable degree hereafter.

But if we consider Christianity even in its relation to the secular interests of mankind, so far from

abridging the rational enjoyments of life, it regulates and establishes, and therefore improves them. It directs to the pursuit of whatever conduces to the welfare of man, in connexion with his intellectual improvement, his enjoyment of virtuous liberty, and the grateful use of providential blessings. In forbidding all dubious and inordinate gratification, it promotes essentially the temporal as well as the eternal interests of men. It is in this respect a doctrine advantageous to this life, as well as to the life to come.

But is it a fact that Christianity *has* militated, as is alleged, against the advancement of science and literature? That science has flourished, and that the arts have risen to a high degree of eminence in countries where the knowledge of the true God has been lost, is indeed certain both from historical evidence and from the existence of works of art which have outlived their authors; but that the promulgation of the Gospel has checked the arts and sciences, either there or elsewhere, is contrary to the testimony of facts.

If we examine the *principles* of the Christian revelation relatively to this objection, we shall perceive that they were established on truly rational grounds. The miracles performed by the great Author of this doctrine, were directed immediately to the judgment of men, and called on them for a strict investigation and philosophical inquiry into the subject. Christianity did not, like the delusive religion of Mohammed, forbid inquiry, but courted it. One of the first effects it produced on the minds of men, was to excite a spirit of investigation on the strictest grounds of inductive philosophy.

The *history* of Christianity bears the same testimony. St. Paul directed Timothy to be diligent in his attention to study; and has incidentally evinced that he himself was a literary man, by his quotations from the

heathen poets. He did not reject the learning he had acquired, but used it to the glory of God; though he accounted it nothing in comparison with the Divine truths he was commissioned to preach. And if we trace Christianity from the primitive ages to the present time, we shall find that many of the greatest promoters of science and literature have been zealous and conscientious Christians. The works of many of the fathers of the church, and the philosophical manner in which they defended their doctrine, prove them to have been well acquainted with all the learning of their day.

From the time that Rome was pillaged by the barbarians, who with presumptuous hands destroyed almost every vestige of art and literature within their reach, learning was preserved among the Christians in Constantinople. This appears to have been the retreat to which philosophy was driven, while the unsparing cruelty of unlettered heathens overran the other parts of Europe. Here literature found protection in the company of Christianity; and the philosopher and Christian were frequently identified in the same person. From this seat of learning, England received many of those rudiments of knowledge, which she afterwards cultivated so successfully. The crusaders who frequented Constantinople perceived the excellency and utility of science and literature, and took back with them to their own country, not only works of learning, but the spirit of research to profit by them.

If we pass through the dark ages, we shall occasionally see men who made great advances in learning; and we almost invariably perceive, that they were persons professionally connected with the Christian church. We are indebted for the history of the times to these men; having but little knowledge of those ages but what was furnished by monks and priests,

The learned languages, though but little known, were still cultivated by a few, who were induced to study them in order to be enabled to examine the holy Scriptures as originally written. As far as the true spirit of Christianity prevailed, so far was learning promoted: and the intellectual darkness of these ages was in proportion as the Divine light of Christianity was shaded.

But if we look at Christianity, when it emerged, at the Reformation, from this dark and chilling atmosphere, we shall perceive that learning rose with it: since which period, science and literature have ever flourished under its auspices. In theology especially, to which among the ancients was ever assigned the first place in the ranks of knowledge, for its depth, its sublimity, and its importance, the friends of Christianity hold a situation of unrivalled pre-eminence; and even in ordinary literature, some of the most eminent kings, statesmen, lawyers, patriots, and philosophers, have been persons of decided Christian principle.

It is, however, one of the great excellencies of Christianity, that while the most learned can expatiate on the grandeur and magnificence of its disclosures, and are constrained to acknowledge themselves unequal to its sublimities and mysteries; its fundamental and essential doctrines are so clear, that the most simple may understand them; and such is its whole character, that the more we understand it, the more fully shall we be convinced, that a strict conformity to its requirements is, in every point of view, conducive to the best interests of man.

W. M.

To the Editor of the Christian Observer.

I HAVE read the modest observations of your correspondent D. R. N. on the right translation of Rom. ix. 3, and request permission to insert a few

remarks in reply. The rendering which he mentions as adopted by Doddridge, and referred to by Scott, namely, "After the manner of Christ," originated, I believe, with the learned Dr. Waterland; but in vain have I sought for any instance noted by lexicographers, grammarians, or others, (and I have for this purpose consulted books of very copious reference,) in which the preposition *ἀπό* has ever been so used; and to me at least it appears abundantly plain, that the *single* passage of the New-Testament on which the proposition of Dr. Waterland is grounded, namely, 2 Tim. i. 3, cannot with propriety be considered as parallel to that now under consideration. A *form of expression* may *involve* that which no one term in that form was meant *by itself to express*; or, to come to the precise point, a phrase may strongly *imply* the descent of any particular custom, sentiment, or mode of worship, *from* father to son through successive generations, and thus most legitimately convey the idea of example and conformity to example; and yet we may not be at liberty to infer that the term signifying succession or descent, may with propriety be rendered, "After the manner or example." This I take to be precisely the case in the passage quoted by Dr. Waterland, (2 Tim. i. 3:) nor does the learned Doctor's position appear to me to be tenable.

I come now to the rendering proposed by D. R. N., who supposes that the phraseology in the Septuagint version of Gen. iii. 14, and that of Rom. ix. 3, are strictly parallel; that is, that *ἀνθίμα ιναις ἀπό του χειροτονησαντος σου ἀπό ταύτων των κτηνῶν*; (in English, "Cursed art thou *above* all cattle;") and he would translate the words of St. Paul, "Accursed *above* Christ." With the theology of the question, or, in other words, the improbability of St. Paul's thus instituting a *comparison*, in point of de-

gree, between the *infinite* sufferings of our blessed Lord, and those of a finite creature, especially where those of the latter are to exceed (D. R. N. says, "if possible,") even the intensity and ignominy, and depth of the former, I do not at present concern myself; I confine my remarks to the mere verbal interpretation of the passage. Can then the Greek preposition *ἀπό*, as found in Rom. ix. 3, be rendered by the English word, "above"? I have no hesitation in expressing a very decided opinion, that it cannot be so rendered, with propriety, in that passage. What I before observed, in substance, concerning the proposed version of *ἀπό* in 2 Tim. i. 3, that as part of a phrase, and by implication, it may convey the idea of that which it can never literally, and by itself, signify; I would repeat of the same preposition, in reference to the interpretation now proposed. In respect to the idea meant to be conveyed by any particular passage in which it is found, it may answer, in some sense or measure, to our word "above;" but never, as I conceive, was the English term "above" a literal translation of it. The meaning of the original Hebrew in Gen. iii. 14, when literally translated, is, if I mistake not, "Cursed art thou *among* all cattle." So Poole in his Synopsis renders it, "*inter*;" and so Le Clerc translates it in his Latin version of the Book of Genesis. And the idea intended to be conveyed, I presume, is this; that *among* all creatures, who were now to be subjected to a curse by Adam's sin, none should be so cursed as the serpent, in whose form the tempter had prevailed. Upon what grounds, then, did the Seventy use *ἀπό* when translating Gen. iii. 14? They strictly preserved the sense of the passage, but conveyed the meaning of it under a somewhat different form. "Cursed art thou *apart from* all cattle," is the literal interpretation of the Greek words;

that is, Not only shalt thou be *separated* from their society, be looked upon with dislike, and avoided by them all, but thou shalt also be separated, or distinguished from them in the measure of that curse which shall henceforth attach to thee. If this be, as I believe it is, plainly and literally the sense of the passage, it will be sufficiently obvious, on what grounds translators, who did not always adhere very closely to the *letter* of the original, were induced to use the word alluded to.

There are, however, other passages in the Septuagint, (Deut. xiv. 2, and xvii. 20; Judges v. 24; 2 Kings xxi. 11, and Psalm xviii. 48,) where the word *ἀπό* occurs in the same signification; but to every one of them, if I mistake not, similar observations to those just made will be found applicable. The same idea of *separation*, either in a good or a bad sense, pervades them all: this I take to be the only ground upon which *ἀπό* is ever rendered "above;" and such an idea, I think, D. R. N. will readily allow would by no means suit Rom. ix. 3. the passage under review. In consulting the passages in the Septuagint just referred to, I have remarked, (and perhaps it is worth noticing,) that *ἀπό* in all these cases is joined with nouns in the *plural* number. There is not one instance, as far as I can discover, where such a signification as that suggested by D. R. N., is attached to it, when joined to the singular number of a noun; and perhaps this form of expression is better calculated to express the clear pre-eminence, whether in a good or a bad point of view, of some one above *all others*, (as in the case of the serpent, Gen. iii. 14; and of Jael, Judges v. 24,) than that which can be ascertained only by a nicer comparison of two individual things or persons with each other. I need not point out the bearing which this observation has on the present question.

I will only add, that the prepo-

sitions most commonly found in the Septuagint, in the same senses as we use the word "above," are πάνω, ὑπερ, ὑπέραν ιτι, and sometimes ιτος. I have not searched the Greek Testament for such a meaning of ιτος as that spoken of by your correspondent; but neither Schleusner, Parkhurst, nor others whom I have consulted, give any thing that even approximates to such a rendering.

As to the real meaning of ιτος του χριστου in Rom. ix. 3, the most plausible opinion on the subject that I have ever met with, is that of the learned Dr. Zachary Pearce, (formerly Bishop of Rochester,) in a note found in his Commentary on 1 Cor. xii. 3:—"In the Greek version of the Seventy," says the Bishop, "ινδιμα is often used to signify that which had been offered to God, and devoted to his service; for so, in Levit. xxvii. 29. we read περι, δι εις ανατιθη ιτο των ανθρωπων, δι λυτρωσται, αλλα θανατη φανατωσηται, and the thing thus devoted is called ινδιμα, in ver. 28. From hence it appears that, when St. Paul, in Rom. ix. 3, wishes he was ινδιμα ιτο του χριστου for his brethren, he wishes not that he was ινδιμα from Christ, but devoted by Christ to death for them, and means that he was ready to lay down his life for their service." The same idea seems, (as I find from Poole's Synopsis, Rom. ix. 3.) to have occurred to two divines of no less reputation than Gomarus and Estius; and Mr. Parkhurst in his Lexicon, on the word ινδιμα, adopts the rendering just spoken of, though without any reference to the opinions of others; and under the word ιτο he supports it by many citations from the New Testament, and some from classical authors. To these last *very many* might be added; and Schleusner's Lexicon, on the word ιτο, may be profitably consulted on the point.

Φ. Π.

To the Editor of the Christian Observer.

In these days of missionary exertion, and particularly at the present season, when the Christian public have just been celebrating in this vast metropolis the triumphs of the Cross of Christ over heathen ignorance, superstition, and immorality, as displayed in the proceedings of so many of our charitable institutions, it may not be uninteresting to your readers to learn the sentiments entertained in the sixteenth century, respecting the duty and necessity of Missions, by that elegant and illustrious scholar, Erasmus; who, whatever were his failings, exhibited a zeal for the extension of Christianity which does honour to his name, and tacitly rebukes the supine unconcern with which too many among us regard our Saviour's precept, "Go ye, and teach all nations." I therefore request your insertion of the following translation of an important passage in the "Ecclesiastes sive Concionator Evangelicus," of that eminent writer, with a fervent prayer that his earnest appeal may be instrumental in exciting a greater feeling of compassion for a perishing world among every class of your readers, and more particularly among the pious undergraduates of our universities, from whose ranks the church may expect her ablest and most devoted missionaries. If the length of the passage seem to need an apology, it will, I think, be found not only in its intrinsic value, but also in its literary merit, and the force and spirit of its composition.

S. E. H.

We are daily hearing the complaints of those who lament the depressed state of Christianity, and the circumscribed limits of a power which once embraced the world. If then their sorrow is genuine, their duty is plainly this, to wrestle with their Lord in fervent and continual prayer, that he would send

forth labourers into his harvest : or rather that he would commission the sower to go forth into his field, to scatter the precious seed of the word. Eternal God ! what boundless regions are there where the Gospel seed has never fallen, or at most so sparingly that they are now over-run with tares ! Christian Europe is the smallest division of the globe. Greece and Asia Minor, countries to which, in early times, the word of the Lord sounded out with power from Judea, are they not now groaning beneath the yoke of Mohammedan superstition, or sunk in the errors of a Church which has apostatized from the Catholic Faith ? And in that immeasurable tract of country, peopled by different tongues and nations, from the shores of the Mediterranean eastward to the North Pacific Ocean, where do we see the banner of the Cross unfurled ? Alas ! is not Palestine itself, whence the light of the Gospel first shone out on a benighted world, trodden under foot of strangers, and oppressed by those who hate the name of Christ, and deny the Lord that bought them ? What converts have we made among the swarthy tribes of Africa ?* Surely,

* We live in a period which Erasmus would have rejoiced to see. When he penned this animated appeal on behalf of Christian Missions, Bible and Missionary and Jews' Societies had not arisen ; the religion and literature of the Greek and Oriental Churches had not engaged the attention of the Christian world ; Eastern and Western India had not heard the glad tidings of a Saviour ; and the sons of Western Africa had not listened to the preaching of Christ crucified, in fourteen missionary stations. Much has indeed been effected ; but infinitely more remains undone. We must not lay down our arms, as if victorious, when we have but entered on the war. The God of this world is not to be so easily subdued ; and though we trust that his kingdom shall fall, the armies of the living God must gain many a hard-fought field, and many a self-devoted martyr be offered upon the sacri-

in a world of such extent as this, there must be many a simple hearted, though rude and uncivilized, people, among whom it would not be difficult to win souls to Christ, if missionaries would come forward, and sow bountifully among them the incorruptible seed of the word of God ! What shall we say, when daily discoveries are making of lands before unknown, and others are reported to exist, untrodden as yet by the foot of our countrymen ? *not to mention those multitudes of the children of Abraham, whom the Lord has scattered among all people, from the one end of the earth even unto the other* ;—not to mention the vast numbers of those who name the name of Christ, but depart not from iniquity ; and the scarcely less numerous hosts of schismatics, infidels, and heretics ? Oh ! what a full accomplishment would attend that prophecy, “ He must increase,” if wise and faithful master-builders would go forth to raise new temples for the living God, and to cast down every one that has not its foundation on the Rock of ages : if “ workmen who need not be ashamed,” would go forth to sow the good seed, and to plant the tree of life, plucking up the tares, and rooting out every plant which their heavenly Father hath not planted.—Doubtless, a glorious harvest would ultimately follow ;—a harvest, not their own, but Christ's ;—a harvest, not of wealth to themselves, but of souls to their Lord !

When our Saviour directed his followers to pray the Lord of the Harvest that he would send forth labourers into his harvest, the harvest truly was plenteous, but the labourers were few. Nor is this prayer less needful in the present day, while the fields of missionary exertion are so ample in their ex-

fice and service of the Church's faith, ere at the name of Jesus every knee shall bow, and every tongue confess that he is Lord, to the glory of God the Father.

tent, and yet so little occupied. But when the command is given, *Go ye also into the vineyard, all with one consent begin to make excuse.* Alas ! are there none from among the great body of a Christian clergy and a Christian laity, endued with the spirits of cherubim and seraphim, delighting to do the will of their Father who is in heaven ? From these, then, let men come forward, and be chosen to the missionary office ; men dead to the world, but alive unto God, who may faithfully proclaim among the Gentiles the blessed word of truth.

The difficulty of acquiring foreign languages is made by some a plea for inactivity. What !—could Themistocles of Athens gain in one year sufficient knowledge of a barbarous tongue to converse, without an interpreter, with the Persian monarch,—are earthly princes never at a loss for men well versed in the languages of various nations, to undertake their embassies,—and shall *we*, the servants of the King of kings, the ambassadors of Christ, shrink from the toils of study, in a service so exalted and sublime ?

Do any fear, less such a service should leave them exposed to want, or destitute of the absolute necessities of life ? The Apostles of Christ, those first great missionaries of the Cross, who traversed countries barbarous and unknown, were always supplied with food and raiment. They remembered and depended on the promise of their Lord, “ Seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you.” But were it possible that our missionaries should meet with a people so poor or so ungrateful, as either to be incapable of affording, or wilfully to refuse them support and habitations, let them imitate the disinterested conduct of St. Paul, who wrought with labour and travail, night and day, that he might not be chargeable unto any ; who ministered to his own

necessities, and to the necessities of his companions, with those very hands which he laid on the faithful, that they might receive the Holy Ghost, and with which he consecrated the body and blood of Christ, in the holy sacrament of his supper.*

Even miracles should not be wanting for the confirmation of the truth, if miracles were needed. Affections set on things above, and not on things on the earth ; a holy life and conversation ; that spirit of love which seeks the good of all,—which can bless, when reviled, and when persecuted, suffer ; a rejoicing in hope, and patience in tribulation ; a moderation known unto all men ;—let *these* be the miracles which shall convince the astonished heathen, that the doctrines which our missionaries preach are doctrines according to godliness, and that their commission is sealed by Him, whose name alone is Jehovah, the most High over all the earth. By these holy dispositions, the Apostles, though able to work mighty signs and wonders, gained more converts to the faith of Christ than they did by miracles. The latter might be, and often were, attributed to magic, or to the aid of Beelzebub ; the former proved that the Spirit of God was with them of a truth.

There may perhaps be some who are backward to assume the missionary office, because they count their lives dear unto them. But if it is appointed unto men once to

* No anxiety with respect to temporal provision needs now deter any from offering themselves as missionaries. Each society undertakes to support its own agents, in order that fit persons may be the more encouraged to go out, and that they may give their undivided labours and attention to the great work of evangelizing the heathen. Nor is the loss of life, from any other cause than illness, and the nature of the various climates, to be by any means apprehended ; as our missionaries are always received with forbearance, and in a great majority of cases, with reverence and delight.

die, what end can be more honourable, what death more happy, than that which is endured for the sake of Christ and of his Gospel? Pilgrims to Jerusalem, from the farthest corners of the earth, fearlessly risk their safety, and many pay the forfeit of their lives: yet, for the sake of seeing I know not what, thousands yearly make the pilgrimage, regardless of the dangers to which they are exposed. To behold the ruins of Jerusalem is an object of no high importance; but to build the walls of the spiritual Zion, to set up the kingdom of Christ in the hearts of men, this is truly a great and noble undertaking. In the armies which are marshalled by the potentates of the earth, what numbers of brave spirits are there, who will boldly rush into the hottest of the battle, to gain the approbation of their prince or general, which they value more than their existence! And shall the Lord of Hosts, who holds out as the reward of his service an eternal crown of glory,—shall he find none who are willing to give up all for Him, and esteem his favour better than life? Death, it is true, will come, but not till the hour which is appointed of God; and though, in the times of the Apostles, the whole world was in a state of furious uproar, all of them lived to a full, and some to a very advanced, age. With Christ for our guardian and our shield, the fear of death should not disturb us; since his word is engaged that not a hair of our heads can fall to the ground without the knowledge and permission of our heavenly Father. But is it possible, that the fear of death can raise a barrier against missionary exertion, or that the love of life can seduce those from the duties of an Apostle, who have voluntarily stipulated to be instant in season and out of season, and to spend and be spent for Christ? To despise *wealth* is but a small attainment; heathen philosophers, unacquainted with our Lord or with his followers, have learned

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it; but to be ready and willing to sacrifice even *life* for the Gospel, forms a distinguishing feature in the character and spirit of an Apostle.*

* If this paper should meet the eye of any about to devote themselves to the office of missionaries, or already engaged in that truly honourable vocation, they will not peruse the following quotation from the writings of a bishop of our own church, without lively interest and spiritual profit. Speaking of the "feast and communion" of the body and blood of Christ, he says, "Herein we unite and join ourselves to the crucified Jesus; and so profess, that if he will have us bear his cross, we will not deny him. Nay, we declare that we will glory in nothing so much as in the cross of Christ; that we will rejoice in tribulation, and think it is given to us as an honour to suffer with him. This is the very height of Christianity, to which noble pitch we should earnestly strive by all means to arrive. Every drop of our blood should be ready to be poured out for that religion which Christ sealed with his own. And indeed, what better use can we make of our life, than to give it for him from whom we received it, and who gave his life for us? And how much better is it not to live at all, than to live with the mark and brand of cowards and fugitives from the Prince of Life and the Lord of Glory? O how much do we owe Thee, most blessed Redeemer! How great is the price which thou hast paid for the ransom of us, miserable sinners. Tongue cannot express it, nor thought conceive it. What shall I render unto thee for the incomprehensible benefits thou hast bestowed upon me? I can give Thee no less than myself; which here I resign entirely into thy hands. Do thou dispose of me according to thy pleasure. It is but reasonable I should follow thee whithersoever thou leadest me. Though it be to thy cross, I refuse not to obey thy orders. Though I should die with thee, I hope I shall not in any wise deny thee. For there is no better use I can make of my life, than to spend it for thee. I esteem all things but loss, for the excellence of thy knowledge. I account not my life dear unto myself, so that I may finish my course with joy. It is Christ that died, yea, rather

Go forth, then, I beseech you, in the strength of the Lord, and in the power of his might, ye champions of the church militant, conquering and to conquer! Take unto you the whole armour of God; having your loins girt about with truth, and having on the breast-plate of righteousness, and your feet shod with the preparation of the Gospel of Peace; above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked; and take the helmet of salvation, and the sword of the Spirit, which is the word of God. Thus completely furnished, advance with Christian courage to the holy warfare. Cast down, slay, and utterly destroy, not your fellow creatures, but ignorance, superstition, and vice: for thus to kill is to save alive.* Go forth, not to return laden with the spoils of those whom you may visit, but to enrich them with imperishable treasures. Think it more than an abundant recom-

that is risen again: who is even at the right hand of God; who also makes intercession for us. Who shall separate me from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (as it is written, For thy sake are we killed all the day long; we are accounted as sheep for the slaughter.) Though all this should come upon me, yet will I not forget thee; nor will I deal falsely in thy covenant. My heart shall not be turned back; neither shall my steps decline from thy way. Nay, in all these things I shall be more than a conqueror, through him that loved me. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate me from the love of God, which is in Christ Jesus our Lord!"—Bp. Patrick's "Christian Sacrifice," p. 47. Lond. 1693.

* The climax in the original is very beautiful: "Dejicite, jugulate, macitate, non homines, sed ignorantiam, impietatem, cæteraque vitia; sic enim occidere servare est."

pense for your labours, if you shall be made the honoured instruments of rescuing souls from the hand of the destroyer, and of recovering them to Christ, their lawful owner; if, through your means, the gates of heaven shall at length stand opened to millions, now groaning under the yoke of bondage, and carried away captive by Satan at his will.

The service to which we are exhorting you, is confessedly most arduous; but it is also most honourable in itself, and, if discharged with fidelity, will receive the amplest reward. The post of glory is the post of danger; and he who fears the one, is undeserving of the other. That man indeed is equally unfit for the office of a missionary and of a minister, who does not hold in contempt the pleasures and the wealth of this world, or who cannot say with the Apostle, "For to me to live is Christ, and to die is gain!" The offence of the Cross has not yet ceased; and they who will faithfully preach its doctrines, and live godly in Christ Jesus, (whether they be missionaries or not,) must suffer persecution. But under every trial, let that Cross be our boast and consolation. To wrestle with principalities and powers, is neither inglorious nor unrewarded: and he who calls us to the combat, gives us also strength for the victory.

Where then shall we find men endued with the spirit and the zeal of the Apostles? Will none be provoked to this labour of love, by the example of St. Paul and of his brethren, who, "for his name's sake, went forth, taking nothing of the Gentiles?" Who that has respect unto the recompence of the reward, or beholds with the eye of faith the prize of his high calling—who that longs for an exceeding and eternal weight of glory, that pants after an inheritance incorruptible, undefiled, and that fadeth not away—would not cheerfully submit to labour, privation, and

fatigue, to scorn, and persecution, and the cross,—light afflictions which are but for a moment? The profane may hate, oppose, traduce, the character and conduct of a missionary: but the countenance, the approbation, and the prayers of the pious shall cheer his heart, and send him on his way rejoicing. Worldlings may view him with contempt; but those who love the Lord Jesus Christ will honour and admire him. In these things, however, he glories not, but only in the Lord. He must expect, and may meet with, his full share of suffering and trial; yet even here he gains a higher reward than all earthly pleasures could afford. In the present possession of his heavenly Father's love, and in the prospect of the crown which awaits him, he enjoys a peace of mind the Gospel only can bestow;—a peace which is unspeakable, and full of glory;—a peace, which to himself and to others, passeth all understanding; but which is secretly and sensibly experienced by all who have tasted that the Lord is gracious.

Let our prayers ascend up before God, that he would send into his long-wasted vineyard men like-minded with the Apostles;* who both by their preaching and living, will magnify their office; not that they themselves may be had in honour, but that souls may be won to Christ, and God be glorified in them that fear him. But it is to our bishops that we more especially look; for on them chiefly does the salvation or destruction of the people rest. It is theirs to give us a clergy of unblameable life and conversation; priests adorned with the spirit and the virtues of the Gospel; men of piety and talent, skilled to form the minds of youth, and ready to be the instructors of babes in the first principles and

* The mind of the reader will immediately advert to that affecting and descriptive account of a minister's trials and qualifications, given in 2 Cor. vi. 3—10.

duties of Christianity: and on the character and exertions of our ministers it in a great measure depends, whether in this our land pure and undefiled religion shall again flourish and abound.*

FAMILY SERMONS.—No. CLXI.†

THE CHRISTIAN IN DEATH.

2 Pet. i. 10, 11.—*If ye do these things ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.*

AMIDST the various duties and relations of life, in every station, and

* Des. Erasmi Roterodami *Ecclesiastes, sive Concionatae Evangelicus*, lib. I. p. 131. &c. Lond. 1730.

By such arguments and appeals does the great Erasmus urge upon Christians in general the duty of supporting, and upon the clergy in particular the duty of undertaking, Christian missions. Let us join in fervent supplication to Him who alone worketh great marvels, that he may send down upon our bishops, and curates, and all congregations committed to their charge, the healthful spirit of his grace; and that, in order to their truly pleasing Him, he would graciously pour upon them the continual dew of his blessing; for the honour of our Advocate and Mediator, Jesus Christ. Let us pray to that merciful God who hath made all men, and hateth nothing that he hath made; who would not the death of a sinner, but rather that he should be converted and live,—to have mercy upon all Jews, Turks, Infidels, and Heretics; to take from them all ignorance, hardness of heart, and contempt of his word; and so to fetch them home to his flock, that they may be saved among the remnant of the true Israelites, and be made one fold, under one Shepherd, Jesus Christ our Lord, who liveth and reigneth with Him and the Holy Spirit, one God, world without end. Amen.

† The following sermon is abridged from one of the Rev. C. J. Hoare's Discourses reviewed in our last Number,

at every period, it is always to be remembered, that life itself must one day terminate; the scene of trial must pass away; every relation, merely human, must vanish in death; and the Christian will therefore desire at all times to view the opportunities and transactions of this lower world, just as they will rise to his recollection and his conscience at the time of his separation from it.

Whatever be the life men lead, none probably are so lost to reason as not to desire a peaceful close at their last hour; as not to form the well-known wish of Balaam, "Let me die the death of the righteous, and let my last end be like his." Fatal, however, and but too common inconsistency! to desire the end of the righteous, without preparing for it. Of all practical errors, none is more easy to confute, yet none so hard to overcome, as the belief that a preparation for death is by no means necessary, or may be safely delayed. We would awaken your earliest thoughts and best powers to this important work. We would humbly second the voice of God himself; and "so teach you to number your days, that you may apply your hearts unto wisdom."

The subject, though plain, is of the deepest importance; and will lead us, in connexion with the text, and the passage preceding it, to view the Christian in the last stage of his earthly course, the closing scene of his eventful trial. Many doubtless the Apostle had beheld in the parting struggle. Being "shortly," as he declares, about to "put off this his tabernacle," he sustains himself, and his surviving hearers, with the same blessed hope which had animated their first career. He addresses them as those who had "obtained like precious faith" with him, "through the righteousness of God and our Saviour Jesus Christ." He exhorts them, "beside all this, giving all diligence, add to your

faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." Having, then, reproved the absence of these things, as a proof of blindness, forgetfulness, and a return to old sins, he concludes, "Wherefore the rather, brethren, give diligence to make your calling and election sure; for, if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Let us then, taking an enlarged view of the whole passage, learn from it.

I. The Christian's *preparation for death*; and,

II. His *hope in death*.

I. In making a due *preparation for death*, two things are especially needful. The first is "a state of pardon and acceptance with God;" the other, "a meetness for the heavenly inheritance." The one entitles us to an admission into bliss; the other qualifies us for its enjoyment. The one restores us to the favour of God, which by sin we had forfeited; the other to his image, which we had lost. For both we must look to God alone. By the blood of Christ is procured the hope of our acceptance with God; by the Spirit of Christ we obtain a meetness for his heavenly kingdom. We are redeemed by Christ from all our guilt—by the Spirit, through obedience, we are gradually restored to purity of heart—and so, through an abundant perseverance to the end, we obtain the blessing of the pure-in-heart, which is, to see God—Let us consider these points, as severally contained in the passage before us.

1. First, *faith* is mentioned;

"To them that have obtained like precious *Faith* with us."—"The first coming unto God," says our Church, "is through faith." It is this which draws us near to Christ, and brings us home to God. It is that evidence which powerfully wins our regard to things not seen, and is as the substance of our eternal hopes. It carries the outward knowledge of God, of Christ, and of His will, to the inmost soul. It leads the penitent sinner, conscious of his own guilt and transgression, to "the righteousness of God and our Saviour Jesus Christ;" and it is further intimated by the Apostle, to be the effect of Divine power within the heart, strongly enforcing the call to "glory and virtue;" and applying to itself the exceeding great and precious promises given to us through Jesus Christ; and thus making us partakers of the Divine nature.

2. This leads me next to speak of *obedience*, as forming our qualification, or meetness, for the heavenly inheritance: "Giving all diligence, add to your faith *virtue*."—The Christian regards salvation as a deliverance from sin itself, no less than from its consequences; and, in the exceeding great and precious promises of God's word, he has no less respect to those of His grace for subduing sin, than to those of His mercy in pardoning it.

In looking forward to heaven he sees nothing there but universal holiness, spotless purity, and unchanging love. He looks into the word of God, and sees, in the very passage before us, the character corresponding to his hopes; and hence he learns to sanctify every faculty and disposition of his soul, betimes, to his Master's service.—"To virtue" he adds "knowledge." He studies the true wisdom, which, coming from above, leads thither; and lays a solid foundation for right conduct in clear, sound, and indisputable principles.—"To knowledge" he adds "temperance." He denies himself every forbidden indulgence, though dear to him as a

right eye; and would enter into life halt and maimed, rather than, having two hands or two feet, be cast into everlasting fire.—"To temperance" he adds "patience." He sooths present ill with future hope; turns complaint into prayer, then prayer into praise; and so gives to patience her perfect work, that he may be perfect and entire, wanting nothing.—"To patience" he adds "godliness." He directs all the powers of his soul to its *one* true object, which is to serve and honour its Author and its Redeemer.—"To godliness" he adds "brotherly kindness." He gives his first regards to those who are linked with him in the dearest ties; and more especially to them that are of the household of faith.—But he does not forget to add "to brotherly kindness, charity;" that heavenly principle which assimilates him to Christ, and unites him to his fellow-creatures of every nation, and name, and colour; to the meanest sufferer; nay, to his most unrelenting enemy.

3. The Christian believes, and obeys with *perseverance*. "These things remain in him and *abound*:" to which it is added, "If ye do these things, ye shall *never fall*."—As the Christian seeks an abundant entrance into the everlasting kingdom, so does he aspire to bring forth *here* an abundant production of good fruit, preparatory to the final harvest. He remembers the admonitions of our blessed Lord; "He that shall endure unto the end, the same shall be saved"—"Be thou faithful unto death, and I will give thee a crown of life." And he desires "not to be of them who draw back unto perdition, but of them that believe to the saving of the soul."

II. Let us now more particularly look to the Christian's *hope in death*.

Before the coming of Christ, believers saw but afar off. They had not received the fulfilment of the promises, on which they nevertheless rested: and they beheld with only an obscure and inquiring glance, beforehand, the sufferings

of Christ, and the glory that should follow. But to us life and immortality have been brought to light through the Gospel. Ancient prophecies have received their glorious fulfilment. In entering into covenant with God through faith in Jesus Christ, we, in a measure, already "enter into rest." Through obedience to his commands, we become the subjects of his earthly kingdom; and we are taught to look forward in death to an "entrance ministered abundantly" into heaven itself; where are the Throne of God, and the bright and visible display of his *everlasting* glories.

On our entrance into the earthly kingdom of Christ our Saviour, much of imperfection, fear, and sorrow, cleaves to us: and none can duly estimate, but the watchful Christian himself, how many hardships and discouragements await his course of present trial. But he hopes hereafter to pass the "*everlasting doors*," and to "enter in through the gates into the city."—In the hour of nature's last weakness, he is encouraged to look up to the Fountain of strength; and, in the darkness of the shadow of death, to behold the glory that shall be revealed. He regards, indeed, not without awful seriousness, the approaching conflict: but he remembers that it is the *last*; and he meets it clothed with the whole armour of God, and led on to victory by the Captain of his salvation. "I know," says he, "whom I have believed;" and he humbly desires to be able to pursue the Apostolic language; "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord the righteous Judge shall give me at that day." Even as respects the final terrors of the judgment hour, his mind fixes upon Him who is at once the "*righteous Judge*" and the "*prevailing Advocate*"; and, having confessed Christ openly before men, he trusts to be confessed by Him before His Father, and before the holy angels.

He places himself in joyful anticipation amidst his triumphant followers; and pursues in heart that high and holy way through which his Saviour, "*travelling in the greatness of his strength*," shall conduct him onward to the Throne of God.

There the conflict shall cease, all imperfection shall vanish, and every cloud of darkness and doubt, of sin and temptation, shall be done away for ever. "There shall be no night there." Every former consequence of transgression shall be banished from those blessed abodes. "There shall be no more curse...And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things shall have passed away."

And to the absence of evil shall be added in heaven the blessedness of *positive enjoyment*. "He that sat upon the Throne said, Behold, I make all things new." The abundant entrance of the righteous into heaven shall consist in the blessed sight and full enjoyment of God Himself. "They shall see his face, and His name shall be in their foreheads."—Sights of bliss, and sounds of rapture, shall be familiar to their senses: "I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men: and He will dwell with them, and they shall be His people; and God Himself shall be with them, and be their God."—Health and refreshment shall mingle in their lot: "And he showed me a pure river of water of life, clear as crystal, proceeding out of the Throne of God and the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of

the nations."—Lastly, dominion shall be added to bliss, and glory to victory: They were seen "clothed with white robes, and with palms in their hands. And they shall reign for ever and ever."

But I will not vainly attempt to measure what is boundless, and to fathom eternity; let me, in conclusion, turn your attention to what is more expressly of practical application. The descriptions given us in Scripture, are designed, not to inflame the imagination, but to teach and improve the heart; not to transport us in a moment of fancied elevation beyond the bounds of space and time, but to accompany us to the most ordinary scenes of duty, to control our daily thoughts and most active habits of life. They are intended habitually to turn our minds from earthly things to heavenly; to shame us out of our regard to the false and perishing idols of this world; and to fix us to what is substantial, eternal, and divine. Above all, they are intended to direct us to the power and coming of our Lord Jesus Christ: and to exalt our views of that Divine Being, who once came as a humble sojourner on earth, to minister to all, and to die for all; but who shall appear the second time without sin unto salvation. And great as His final triumph will be, when He shall subdue all things unto Himself; perhaps to the eye of faith *that* is scarcely a less triumph which is now visible upon earth, when a single soul, upheld through Divine grace in the near prospect of dissolution, and under all the weakness and languor of mortal decay, is enabled to pierce the darkness of the shadow of death; and steadfastly to *look up*, and by faith *behold the glory that shall be revealed.*

To the Editor of the Christian Observer.

I AM one of those, who feel as liberally towards all real Christians,

let them be of what denomination they please, as any man breathing can possibly do; and I fully believe that I could live all my days with any pious Dissenter, who has the same temper of mind towards Churchmen, in a spirit of uninterrupted harmony. At the same time, I am a truly zealous Churchman, and I do most heartily approve of what some of your correspondents have written respecting the *regular* performance of the Church Service. Occasional alterations in the course of our liturgical forms, however good they may be in themselves; observations inserted in reading the lessons, however appropriate and terse they may be; extempore prayers before sermon, however short, neat, and spiritual; all appear to me to be exceptionable in this view, that they are breaches of regular order, and, to say the *least*, are very like violations of solemn subscription. Not to insist upon the prejudices which these things raise in some well disposed minds, they certainly set an example of irregularity; and if the clergy are not regular in the desk, communion rail, and pulpit, with what appearance of propriety, or at all events with what probable effect, can they call their clerks, pew-openers, sextons, &c. to account for any innovations they may introduce, or omissions they may choose to make?

I am, however, entering more largely into this question than I intended. Till I read the paper signed C. C. in your number for March, often as I have performed the Communion Service, I had never been led to suspect that any difference was intended between "alms" and "oblations." Replete as our forms are with such expressions as "praises and thanksgivings," "supplications and prayers," and various other duplicate terms, (if I may invent a phrase,) I had always considered these two words as intending one and the same thing; namely, our donations at the sacramental table, which are alms to man, but

oblations to God. Some, however, think differently it seems, and even appear to have a scruple on the one hand respecting the use, and on the other respecting the omission, of the term "oblations." I conceive, sir, that no person who considers the word oblations in the sense supposed by your correspondent C. C. needs scruple for a moment in omitting it; for what the rubric says concerning *both* must surely apply to *each by itself*; "If there be no alms and oblations," (which is frequently the case in country places,) "then shall the words, 'of accepting our alms and oblations,' be left unsaid." From whence I infer, by parity of reason, that if either of these two things, (supposing them to be two, which, however, I do not believe,) be wanting, the term expressing that one is to be left unsaid, and the other term to be used. Earnestly desiring that we all may be spiritual, without spiritual pride; and attentive to form, without formality; I am, &c.

R. C. H.

To the Editor of the Christian Observer.

As every question relating to the due celebration of public worship, must be in its degree interesting, I beg leave to offer a few remarks on the word *OBLATIONS*, in the prayer for the *whole state of Christ's church*.

In your note on C. C.'s letter, in your Number for April, you present the substance of a paper, in which, though the writer contends that the word *oblations* may properly be retained, in the meaning given to it by *Wheatly and Bishop Patrick*, namely, the elements of bread and wine offered to God, he yet expresses a doubt whether that meaning may not be unfounded. Your correspondent's doubt, I humbly conceive, could only arise from *Wheatly's* want of clearness in expressing what it was his purpose to state, and from his indistinct notice of a circumstance which serves particularly to throw light upon the expression in question. This expression was *first* introduced into

the prayer, at the last revision, at the Restoration. The prayer as it stands in the first Prayer-book of Edward VI. mentions neither *alms* nor *oblations*. In the subsequent modification, *alms* alone was inserted, and so it continued until the year 1661; when the revisers gave the prayer its present form.

From this state of the case, it is, in the first place, obvious, that the addition "and oblations" can be referred to no obsolete practice. What therefore your correspondent C. C. has said, of the propriety of omitting the word *oblations*, because ministers of the Church of England had long refrained from availing themselves of offerings at the sacrament, has no shadow of foundation. An expression adopted for the first time in 1661, can have no relation to an antiquated custom.

The circumstance which Mr. Wheatly ought more expressly to have mentioned, is, that the revisers in 1661 were chiefly guided in their modifications by the Liturgy which had been sent down to Scotland, in the year 1637. Bishop Mant, in the introduction to his Comment on the Prayer-book, appears to have stated the fact exactly as it was. "In the Scotch Common Prayer Book," he says, "there were several improvements made; some of which were taken into the last review, and more might have been so, but that the nation was not disposed to receive them, the distempers of the late times having prejudiced many against it."

The extent in which this remark applies, may be seen at once by laying the three Prayer-books together; the Prayer-book as it stood before the revision; the Scotch Prayer-book; and the Prayer-book as we now have it.

In the passage in question, it will be found, that the unrevised Prayer-book, in the rubric before the prayer for the whole state of Christ's Church, says nothing of the sacramental elements, but is wholly occupied with the "poore men's boxe," and "the due and accus-

tomed offerings" to the curate. If the expression "and oblations" had then been in the prayer, your correspondent C. C.'s argument for omitting it would have been as forcible as it is now unfounded.

In the Scotch Prayer-book, the corresponding rubric, after giving directions respecting the collecting and presenting of the alms, proceeds as follows:—"And the Presbyter shall then offer up and place the bread and wine prepared for the sacrament upon the Lord's table, that it may be ready for that service." It is to be observed, however, that *in the prayer* there was no change of expression, the word *alms* only being mentioned.

In the present English Prayer-book, the rubric respecting *alms* differs materially from the *former* corresponding rubric, and a good deal resembles that in the Scotch Prayer-book. A *new* rubric then follows respecting the sacramental elements, resembling in substance the corresponding Scotch rubric, but omitting the expression "offer up," and simply directing the priest to *place* the bread and wine upon the table.

At the first view, it might be thought unlikely that the expression "offer up" should have been omitted in the rubric, if the *same idea* was to be attached to the newly introduced term in the prayer. But Bishop Mant's remark respecting popular prejudice applies particularly to that very omission. *William Prynne*, in his book entitled "*Hidden Works of Darkness brought to Public Light*," amongst his other charges against Archbishop Laud, dwells largely on the Scotch Prayer-book, and, in the course of his strictures, fixes on the expression "offer up" as symptomatic of Popery. "In which," said he, "we have *an offering up of the bread and wine, by the priest at the holy table*; just as the priests do in the mass, and derived from them; as *Missale Romanum, Cœrimoniale, Pontificale and Breviarium Romanum, inform us.*" p. 159. The insertion, therefore, in the rubric, of

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an expression which had been thus stigmatized, would have been contrary to that prudence which they were obliged to exercise; while at the same time they could not but be anxious to retain a practice which had been universally observed in the ancient church.

In order, therefore, to effect this object without alarm, they appear to have transferred the "*offering up*" of the sacramental elements from the rubric to the prayer. In the former, it would have arrested observation, and might have provoked resistance to their general design; which evidently was to restore to our Communion Service as much as they could of that ancient spirit which Bishop Ridley, in the first Prayer-book of Edward, had been so careful to preserve; but which, at the instance of Martin Bucer, and perhaps with a view to advance nearer to continental Protestantism, had been as carefully excluded in the second. How far the revisers effected their purpose, can only be seen on close and distinct comparison. They were evidently confined, by the cautious policy of government, to minute and almost imperceptible changes; but the united import of those changes will be found as significant, as individually they were noiseless and inoffensive. Their common character is the surest key to the meaning of a particular instance; and the *offering up* of the bread and wine, having been uniformly sanctioned by that standard to which the revisers wished to approximate, as well as placed before them by the model which they had immediately in view, (in default, moreover, of every other imaginable reason for their introducing such an expression,) what can we conclude, but that, by the insertion in question, they wished, not only to do quietly what in the former instance had been done with offence, but also, to do it better; for without doubt the *offering up* was better provided for by a significant expression in the prayer, without any mention in the

rubric, than it had been by being mentioned in the rubric, without any corresponding expression in the prayer. Perhaps some may be inclined to think, that the object was not of sufficient importance to have been provided for with such studious care. But it must be remembered, that the wish of the revisers was, to bring our Communion Service as nearly as possible to the spirit of the purest antiquity, and that they could not but know, that from the earliest times, the offering up of the bread and wine had been accounted a substantial part of the eucharistic celebration. Mr. Mede, as Wheatly intimates, had established this fact, in a treatise on the subject, which he justly supposes had due weight with the revisers. But there is another evidence for the importance of the practice, which, though not likely to have influenced the revisers, is, in itself, the most powerful which could be adduced, both for elucidating their purpose, and justifying their solicitude. They could not have overlooked an ancient feature in the eucharist, which even Richard Baxter regarded as essential.

"This sacrament," says Baxter, "containeth these three parts:—
1. The consecration of the bread and wine, which maketh it the representative body and blood of Christ;—2. The representation and commemoration of the sacrifice of Christ;—3. The communion, or

communication by Christ, and reception by the people."

On the first particular, his words are—"In the consecration, the church doth first offer the creatures of bread and wine to be accepted of God, to this sacred use; and God accepteth and blesseth them to this use; which he signifieth both by the words of his own institution, and by the action of his ministers, and their benediction, they being the agents of God to the people, in this accepting and blessing, as they are the agents of the people to God, in offering or dedicating the creatures to this use." He adds, that in this act, "we acknowledge that God is the Creator, and so the owner, of all the creatures; for we offer them to him as his own."*

It is worth adding, that Baxter's second particular—namely, *the offering up of the body and blood of Christ representative, by faith and prayer, to God*—had been particularly provided for, both in the first Prayer-book of Edward, and in the Scotch Prayer-book; but *the prayer of oblation*, as it was called in the latter, had been so confidently accused of Popery by Prynne, that the revisers (doubtless much against their will) could evidently not venture to insert it.

SCRUTATOR.

* Baxter's Practical Works, fol. Vol. I. p. 469.

Miscellaneous.

For the Christian Observer.

MORAL ESTIMATE OF MILTON'S PARADISE LOST.

(Concluded from p. 218.)

HAVING enumerated, under very general heads, some, though by no means all, of the moral excellencies

of Paradise Lost, it remains that notice be taken of a few things, of which the tendency seems not to be of so desirable a nature. The writer will not be confident or positive on some points. He would rather cautiously suggest them as objectionable, than vehemently contend

against them as such. It is not to be expected, in the present state of *human imperfection*, that any work should be produced without bearing that indelible stamp. A good writer suggests, as an argument in favour of the divine authority of the Bible, that while no principles contained in that book are in the experience of mankind ever found to be incorrect, no other book probably was ever written, even under the guidance of the Bible, which did not teach or embody some principles that may be found to be erroneous. In poetry, where imagination, the most lawless power of the mind, is expected to predominate, we should not naturally look for a peculiar exemption from human infirmity. Compared with other forms of writing, it would be apt to have its full share of an earthly spirit. Still, if it is not the privileges of the Christian poet to be perfect, it is his duty to be consistent; and he should *aim* at an indefectible standard, however short of it he may come. The nearest possible approximation to evangelical requirements should be the object kept in view.—In accordance with these remarks, I would *first* suggest whether Milton's frequent allusions to the fables and mythology of heathen antiquity be not a derogation from the value of his poem, as true religion is concerned. I do not know that an occasional illustration of his subject from this source, in the way of similitude, would be inconsistent with Christian propriety. But, in *Paradise Lost*, there is such a profusion of these illustrations as to throw over the work too much an air of heathenism; and it will occur to the reader that they are not all made in the form of similitude. An unnatural and unbecoming mixture of truth and fable is the consequence; the aspect of which, to a religious mind, is by no means pleasant, and the effect of which, on *any* mind, is not entirely harmless. The beauty and elegance with which

these illustrations are made, no doubt conceal somewhat of the deformity of the materials of which they are constituted; but that is a circumstance which only increases their danger. Is it not preferable that the fictions of mythology should be suffered, for the most part, to remain in those repositories of classic fame, where they will interest the mind in their proper connexion—a connexion in which they will be less likely to mislead and corrupt it? In this case, there would be at least but an inconsiderable temptation on the part of the reader to confound these “phantasms and monsters” with the real productions of nature, or the accounts which are handed down concerning them, with the portions of accredited history. Error is never so dangerous as when found in company with truth; and as the fables of heathenism form a family by themselves, so let them not be suffered to mingle profanely in the lovely circle of Christian verities. The poet needed not to recur to error for ornament, when nature and truth at his bidding would have lent him their world of enchantments. The pure mind of Cowper seldom admitted such an amalgamation, and his productions want not any charm that genius or taste can impart to them.

An apology, I know, is offered for Milton, on the ground that what he borrows from the heathen mythology he applies in the shape of similitude; and moreover, as an editor observes, Milton resembled Bezaleel, who was to make the furniture of the tabernacle. Like him, he was endowed with extraordinary talents: and like him, he employed Egyptian gold to embellish his work. But as was above mentioned, the poet's illustrations from the source in question are not always made in the manner alleged,—a circumstance which every reader will recollect. Besides, whatever might be conceded in regard to a very sparing use, in a cautious form, of mythological fiction, it would not

follow that such an abundance of it as would give to a work a sort of heathenish aspect, could be admissible: and with respect to the Egyptian gold, it must be obvious to remark, that such a product could be much more easily worked up so as to lose its profane aspect, than the stories of the gods could be made to accord with the sobriety of religion. The pious commentator, Mr. Scott, in one of his notes on the 23d chapter of Exodus, suggests whether the familiar acquaintance with the heathen mythology which generally accompanies a classical education, is not unfavourable to genuine Christianity. But though I should not readily admit that it is so, yet I can more easily believe, that the heathen mythology in a near and studied connexion with the sacred truths of the Bible, is not precisely what it would be in its proper place.

2. It may be suggested whether some of the sentiments and expressions put in the mouths more especially of the evil spirits, do not in a degree offend against the sacredness of religion, the awe with which holy subjects should be approached.—These sentiments and expressions may perhaps be necessary in order to preserve consistency of character: but it seems unhappy that *any* circumstance should make it necessary for such depraved creatures to give utterance to all their malignity, and, I may say also, to all their folly. They talk of dethroning, circumventing, disappointing, and vexing the universal Sovereign; as if, even in the view of the most limited understanding, he were no more than the creature of chance, or the sport of destiny. And they detail their malicious and impotent plans with such a fearlessness of front, and in language of such insult and defiance, as a good man hardly knows how to dwell upon long enough to admit into his mind the representation.

It is true they make some proper concessions respecting the Divine

perfections, and speak, at times, the language of self-reproach. The reader, however, more than keeps pace with them in these relentings of nature; and he cannot but feel conscious what a tremendous defeat they must at length experience from the exertions of sleepless intelligence and almighty power. This is so much the case, that it seems not altogether natural that beings so purely intellectual should be made to possess such confidence in their ill-concerted designs, and exult so much in only the appearance of success. Their partial concessions, moreover, do not destroy, so much as might be desired, the effects of their contumelious and insulting language. The effusions of their depravity are master-pieces of eloquence in their kind. They are emphatically to the purpose, as addressed to the ear, and to the feelings of consummate impiety; and they come to the heart of man with an energy which it would require some piety to resist. Would not the soul delighted with war, sympathize a little, and mingle while it hastens its movements with the strong and frantic tide of feeling in Moloch the "homicide," and with him fondly brood over its schemes of revenge, even in the face of utter ruin? And would not Satan's famous apophthegm speak, and almost elicit, the congenial language of the illimitable heart of ambition,

"In my choice
To reign is worth ambition, tho' in hell."

If there is danger that our corrupt propensities may be roused into greater efficiency by such representations, they should be either altogether spared, or more lightly touched upon. At least the remedy should be at hand, and be made to bear upon the evil. I am not certain but that in the conduct and issue of the story is to be found all the corrective that justice demanded of the poet; although it can hardly have escaped observation,

that human depravity is far less satisfied with that which is designed to eradicate, than with that which is calculated to excite it. Perhaps also moderation in this department, that is, in the delineation of character by speeches, might be construed into tameness of genius; yet even this fault might be more easily forgiven than the necessary (if it be necessary) ministration to unhallowed feeling.

Under the present head, may be included not only the taunting and punning language of the evil angels in the sixth book, but also something there exhibited which falls short of the dignity and unruffled feelings of purity and gentleness, which must be supposed to prevail in the bosoms of good angels. Their "fierce desire of battle" and "inextinguishable rage" are too conspicuous. The scenes in this book seem to be unpleasant on this account. We do not easily associate the agitation, fierceness, and vauntings of war, with the hallowed serenity and sweet charities of heaven. The martial spirit loses none of its unsightliness, though displayed in that pure region by "brightest seraphim." Perhaps, however, the representations in this book should not be objected to in an entire view, since they seem to be not altogether unauthorized by Scripture; although some parts might have been spared, without offence to our better feelings.

3. The nature of the subject, as well as the poet's design, led him to give a prominent agency to Satan, the prince of the evil spirits.—In the representation of such a character, perhaps no human skill was adequate to do it entire justice, and to cause the mind of the reader, in each successive developement, to assent to its worthlessness. In order that he might compass his objects, the prince of darkness is made to appear at times, not altogether destitute of qualities which mankind both venerate and love. Public spirit, honour, attachment to his

associates, a considerable share of self-denial, and the movement of sympathetic feeling, he occasionally manifests. In some instances, at least, he does not appear so evil as he ought to appear. There is not a proper correspondence between the collective amount of his character, and the several items that are intended to constitute it. Hence a degree of interest, probably contrary to the main intention of the poet, is attached to this evil agent, which is not a little unfavourable in its moral influence. He is sometimes shielded from our indignation under the sacredness of misfortune. To excite our pensive admiration of him, his form appears not less than "archangel ruin'd, and the excess of glory obscured." We almost pity him, when we learn that "care sits on his faded cheek," and that "his eye casts signs of remorse and passion" on the associates of his rebellion. We almost forgive him, when in addressing them,

"Thrice he essay'd, and thrice, in spite
of scorn,
Tears, such as angels weep, burst
forth."

He appears, when occasion requires, with a noble and dignified demeanour—is pensive, and touching, and eloquent, and prodigal of suffering; and, like no inconsiderable representative of him in the Roman history, Mark Antony, he is the idol of those who are sacrificed to his flagitiousness.

This relief to his awful character, though happy as to poetical effect, is not otherwise pleasant or salutary. Under such appearances, the heart—that is, if it enters into the spirit of the representation—favours him more than is consistent with the entire detestation which is due to sin. Owing to the particulars that have been mentioned, an abatement of our abhorrence takes place, without a proportional corresponding conviction, that from his general character and conduct he is entitled to it. Whether such repre-

sentations, from the nature of the case, be not pardonable, as supposing the reader will make the proper allowances and reservations, I will not undertake positively to say, yet I would suggest that every thing within the skill of the poet to counteract the effect should be brought forward. It is due to Milton to observe, that he has done much in the latter way, although, in one species of representation, his design is not fully answered. Satan is made at times to defend himself with such amazing art, and to offer such plausible reasons for his conduct, without an adequate counterbalancing representation, that the depraved mind of man, which takes at least as much pains to find excuses for its wickedness as to admit the force of considerations against it, would easily take sides with the foe of God and man. One would think that the following words were put into the mouth of that evil agent almost on purpose to have them appear, as every *sneer* does, irrefutable. Satan, after his success in circumventing man, says to his comrades—

“ Him by fraud I have seduced
From his Creator; and (the more to in-
crease
Your wonder) with an apple! He there-
at
Offended (worth your laughter!) hath
giv’n up
Both his beloved man, and all his world,
To sin and death, a prey; and so to us.”

The cause of scepticism, it may be feared, is often aided by such, perhaps inadvertent, touches.

4. Our moral associations and feelings must be considered as in some danger of being injured, from the grossness and materialism which enter into some of the poet's representations of spiritual subjects. It is to be remarked, that the Scriptures, in aid of our weak conceptions, sometimes employ on these subjects a language similar to that used by the poet. But representations of this nature are *there* mostly made in the way of comparison;

and besides are very concise. They are merely slight touches, or circumstantial strokes, and do not form the groundwork of the picture. In *Paradise Lost* the description is extended. The comparison constitutes the entire representation. The scene, in every part, is invested with the attributes of materiality. The pure spiritual world of the Bible becomes the palpable world of our senses, though more delicately touched. Hence we seem to be conveyed into a sort of unaccustomed region of mere fancied existence. This is so much the case, that the temporary suspicion of Andrew Marvell, expressed in the following lines, is not without foundation.

“ Heaven, hell, earth, chaos, all! the
argument
Held me awhile misdoubting his intent;
That he would ruin (for I saw him
strong)
The sacred truths to fable and old
song.”

Who but must feel, that the sacred truths of the Bible worked up into a story, told in the language, and after the manner, of men, with the necessary extended representations, as to scenery, plot, incidents, characters, speeches, and the like, would, more or less, wear the garb of *fable and old song*, especially when the representations of certain high and mysterious subjects must be looked upon not only as inadequate in themselves, but as unlike to the reality? These subjects, or, rather, the truths connected with them, would, in this case, appear with an unlikelihood and a weakness which they by no means inherently possess. The mighty results, particularly concerning man's redemption, must have been connected with some previous supernatural agency: but what created intellect can suitably conceive and trace its various steps? In what manner are we to imagine angels as holding intercourse with one another? What is the form of communication between them and the Deity? And what

is the process by which the Three Persons in the Godhead, consulting from eternity, take their appropriate parts in the works of creation and redemption? We almost shudder at the temerity of any mortal, who, entering into this pure spiritual world, shall mark it with earthly stains, or present it to us in the darkness and materiality of his own native abode. The poet here would be too apt to mix heaven with earth, spirit with body, God with nature, and to bring every thing down to the form and measure of created objects. That power of the mind by which he "gives to airy nothing a local habitation and a name," would be rather incautiously and perversely employed, in giving to eternal realities the evanescent form of illusion.

Whatever refinement the subject receives from the inimitable touches of Milton's pencil, yet it seems to be something short of spirit, that constitutes in some portions, the character of *his* spiritual world. Perhaps this best agrees with the poet's own doctrine concerning body and spirit, as laid down in the fifth book.

"One first matter all,
Endued with various forms, various
degrees
Of substance, and, in things that live,
of life :
But more refined, more spiritous, and
pure,
As nearer to him plac'd, or nearer tend-
ing,
Each in their several active spheres as-
signed ;
Till body up to spirit work, in bound
Proportion'd to each kind."

This sort of representation, against which the present objection is made as tending to injure our apprehensions of spiritual subjects, may be too nearly connected with the nature of poetry, and of the production itself, to have weight as a whole. It may also perhaps be sufficiently countenanced by the authority of Scripture, except as to the extent to which, in some instances, the representation is

carried. How far the poet here offends, it is left to the reader to decide. To some minds it would undoubtedly be desirable, that the taint and corruption of earth should, as far as possible, be removed from these pure and spiritual beings. In the attempt to describe the Supreme Being, and to rehearse dialogues between the Father and Son, the poet has been considered as failing in poetical effect. If from this we deduct a little on the score of the debasing influence of unnecessary earthly associations ; and if we make the same deduction, on the same account, in regard to certain representations of heaven and the state of things there, of the employment and circumstances of angels, and of a few other things occasionally appearing in the work ; nothing, it is believed, would be lost as to desirable moral influence. I would not however proscribe the following noble description of the Deity, since it so nearly imitates the modesty of Scripture.

"Fountain of light ! thyself invisible
Amidst the glorious brightness where
thou sitt'st,
Thron'd inaccessible, but when thou
shad'st
The full blaze of thy beams, and
through a cloud
Drawn round about thee like a radiant
shrine,
Dark with excessive bright thy skirts
appear ;
Yet dazzle heaven, that brightest seraphim
Approach not, but with both wings veil
their eyes."

But who does not perceive the littleness of earthly associations, in the concluding thought conveyed in the following lines ? Raphael says to Adam—

"For I that day was absent, as befell
Bound on a voyage, uncouth, and ob-
scure,
Far on excursion toward the gates of
hell,
Squared in full legion, (such command
we had,) "

To see that none thence issued forth a spy,
 Or enemy, while God was in his work ;
 Lest he (incens'd at such eruption bold)
 Destruction with creation might have mix'd."

Particular miscellaneous criticism, especially on the *excellencies* of *Paradise Lost*, might be indefinitely extended. The remarks hazarded in this essay have been reduced to general heads, both as precision and advancement towards an object were in view. Less therefore has perhaps been illustrated, in regard to single perfections and blemishes, than might have been illustrated, had the attempt been made in a more desultory and unfettered manner. But whatever are the valuable moral qualities of the poem, and whatever are its defects as to religious influence, they might have been more fully developed if there were any uncertainty whether the attentive reader would fail either to perceive, or to feel them. As enough has been said to answer the purpose in view, if not to task the indulgence of the reader, it is observed, in conclusion, that although *Paradise Lost* as a religious poem has faults which we are by no means required to pass over without notice ; yet its general character is that of excellence, and, I may say, of evangelical excellence. Its defects, as will have been seen, are far from being of such a general or radical nature, as wholly to neutralize its valuable qualities—an effect which takes place in many books—although there is *a degree* of unfavourable operation. The most constant and the most powerful impressions which *Paradise Lost* is calculated to make, are however evidently in aid of true religion. We sometimes meet with a representation which seems exceptionable, or an influence which we may deem it our duty to repress ; but we find *more* that tends to manly seriousness, to sublime devotion, and to strict practical piety.

REMARKS DURING A JOURNEY THROUGH NORTH AMERICA.

(Continued from p. 153.)

THE present is a most favourable season for investing money in this country ; and a judicious capitalist, who would take time to look about him, and watch opportunities, might lay out his money to great advantage. The depreciation of real estate throughout the Union is perfectly astonishing, and sales are occasionally forced at sacrifices almost incredible. You will have seen in the American newspapers, the various plans before Congress, and the recommendation in the Report of the Secretary of the Treasury, for remitting part of the price, and extending the time of payment, to those purchasers of the public lands whose instalments are not yet paid up. This proposed relief will probably prevent the Alabama settlers from executing the intentions, which in my letters from thence I mentioned having been so generally expressed to me, of relinquishing their purchases, and forfeiting the instalments already paid.

In Richmond, where the disastrous results of the Bank mania have been pre-eminently conspicuous, and where real estate has fallen 50 to 75 per cent., there have been several instances in which property having been sold payable in three or four instalments, has, after the payment of all the previous instalments, been re-transferred to the seller to discharge the last. It is estimated that more than one half of the city and its immediate vicinity is mortgaged to the banks.

In Baltimore, about one third is similarly situated, and property there is only prevented from exhibiting a depreciation nearly equal to that of Richmond, by the policy adopted by the banks of holding it, in the expectation that its gradual advance will pay them a better interest for their money than could be obtained from investments or discounts, if they were to force

a sale. A house and store were pointed out to me in Baltimore, in the principal commercial street, which about 1816 were let for 2000 dollars per annum, but are now let at only 600. This is an extreme case; but taking the city generally, it would probably be correct to estimate the decline in rents at from 40 to 50 per cent. Real estate has fallen from 33 to 50 per cent.; the interruption to the intercourse between the United States and the West Indies, having raised the calamities of this town to a level with the general distress—a distress in which it might otherwise have participated less deeply than some of its neighbours, from having been visited less severely with those worse than Egyptian plagues, bank discounts of accommodation notes, renewable *ad infinitum*.

Labour here, as in all Slave States, falls almost *exclusively* on the slaves; and the portage of the town, the loading and discharging of ships, &c. are performed by those who are either hired out by their masters by the week, or allowed, on paying their masters a certain sum, generally about two dollars per week, to find work for themselves and retain the surplus.

Allowing for the different effects of a system of this kind and a system of free labour, and fully aware how slowly, though certainly, the price of labour follows the price of provisions, I was surprised to find that while the latter has fallen two thirds, the former has declined less than a fourth. This is owing partly to the circumstance of the owners of the coloured labourers being able to hold out on any particular occasion against an attempt to reduce their wages; an attempt which can seldom be effectually resisted by persons whose daily labour must obtain their daily bread; partly to conscientious scruples, which deter many holders of hereditary or domestic slaves from trafficking in human flesh, and others from buying their fellow

creatures to hire them out like cattle; but principally to such an irregularity of demand as renders it impossible to adjust the supply to its casual fluctuations, and induces a necessity of including in the remuneration for the hours employed some compensation for those lost in waiting for employment.

Slaves, who in Norfolk are now worth on an average 300 to 400 dollars each, receive from the merchant who engages their services, seventy-five cents per day, and their food. These are enormous wages, where turkeys, weighing five or six pounds, will sell for 1s. 9d. sterling, and wild ducks at 2s. per couple; and where flour is four dollars per barrel, Indian corn, their favourite food, forty cents per bushel, and beef and mutton five to eight cents per pound. As sailors, the masters can obtain for their slaves ten dollars per month: and there are many families in Norfolk, especially many widows and orphans, whose property consists entirely of hereditary slaves whom they hire out as the only means of obtaining an income.

New-York, Dec. 24, 1820.

I wrote to you two long letters from Norfolk, which have not yet found a conveyance; and on the 22d I addressed to your care a long letter to ——, with an account of our visit to Norfolk and return to Baltimore. We left that city on the 18th, at three o'clock in the morning, in an open stage wagon, having decided to return to Philadelphia through York and Lancaster, instead of the old steam-boat route, as it would occupy no more time. The morning was bitterly cold; and as the roads were a sheet of ice, and our horses unprepared, we advanced only three miles an hour, for several hours, when we arrived at a German's, where we procured breakfast and fresh horses.

The face of the country, the thirty miles we continued in Maryland, presents, like almost every

other part of that State which I have seen, a beautiful specimen of hill and dale, of which from one third to one half is woodland, young vigorous trees of second growth, so nearly of the same size, and so regularly disposed, that they perpetually suggest the idea that they have been planted by the hand of man. I know no part of England which would give you a precise idea of Maryland hill and dale. Sometimes the scenery reminded me of the forest lands near Loughborough; but the undulations are bolder, and succeed each other in interesting variety, as far as the horizon; sometimes of Derbyshire—Ashbourne for instance—but the hills are less frequently broken by abrupt and precipitous cliffs, or the dales contracted into deep romantic valleys. About thirty miles from Baltimore, we entered York county, in the State of Pennsylvania. For the first few miles the houses were of hewn log and plaster, like those of Maryland; afterwards of stone and brick. As we advanced, the face of the country, still beautiful, principally hill and dale, began to exhibit a much higher state of cultivation, and the houses assumed a more comfortable and prosperous appearance. We now obtained a sight of the fine barns for which the Germans are celebrated, and of which we had heard much. The land was worth from 10 to 50 dollars per acre, in farms of from fifty to two hundred acres, occupied almost exclusively by German proprietors. The instances of land being rented were rare; and in those cases the landlord usually received half the gross produce for rent. I was told, (and although I do not vouch for the entire accuracy of all the "on dits" I send you on subjects like this, I seldom give them unless I have had an opportunity of cross examination,) that the less opulent farmers in this neighbourhood expend scarcely any money in articles of consump-

tion, either vesting their property in land, or hoarding it in a safe place. They are stated to make their own cotton and woollen clothes, their stockings, shirts, and sheetings,—exchanging wool with the hatter for hats, leather with the tanner for shoes, substituting rye for coffee, (now partially employed even in some of the cities, where it is sold in the shops,) using no tea, and very little sugar, which little they procure in exchange for the produce of their fine orchards. The best informed of them teach their children in the evenings; and sometimes they agree to board a schoolmaster at their houses gratuitously, and in succession, thus enabling him to reduce his terms to a mere trifle. They are said to be sociable, and very sensible of the comfort and independence of their condition.

Our driver on this part of the road had emigrated from Macclesfield, in Cheshire, where he drove a chaise, and knew many of our friends there. For some time he drove the Lancaster mail from Preston. He came out, he said, in his "*uniformal* dress of an English coachman," with a broad hat, long great coat, woollen cord breeches, and jockey boots; all which he has discarded for uncharacteristic, shabby, yet pretending, blue coat, black waistcoat, and blue pantaloons. He procured employment in two days; and his gains have averaged for the last two years 26 dollars per month, with part of his board. I told him that I hoped, when he made his bargain, he did not count upon any money from the passengers: he said, "Oh no! 'Please to remember the coachman' would not do here: it would be degrading to ask; although genteel people sometimes press me to take something, which I do not refuse." After this hint, I did not hesitate to follow the natural impulse I felt to give an old Lancaster driver some refreshment. As he seemed a very decent, sensible man, I asked him various ques-

tions, in such a way as to give no particular direction to his answers, and found his ideas of the country and people were very similar to my own. To a question whether he found the Americans more or less civil than the English, he replied, "I think they are more accommodating and friendly, and more ready to oblige either a stranger or one another;—but, to be sure, they have always been in the habit of helping a neighbour, and have never known the *depravity like* of a condition which made them obliged to look to themselves. I was surprised to see them so friendly to every body."

He quite agreed with me that labourers, *generally speaking*, have no reasonable prospect of improving their condition, however uncomfortable, by coming hither,—I mean to the *Atlantic States*: in the Western country, industry and self-denial will force their way. Very superior merit, or singular good fortune, may still raise some to independence; but five out of ten may wander about for weeks, or months, in the agricultural districts of Pennsylvania, without finding regular employment, or the means of supporting themselves by their labour. One of our passengers, a respectable looking man, said, that a friend of his had been applied to by a *good* labourer of character, whom he had long known, offering to work till the Spring for his food, which offer was declined. In the neighbourhood of Philadelphia, I heard of many instances of less skilful labourers making similar applications in vain.

About 3 o'clock we stopped to dine at York, a town not unlike Loughborough at a distance. We were not expected; and though there were only two passengers who dined, the landlord made many apologies for producing only a beef-steak, veal cutlet, and tart, instead of the turkey, ham, and two or three joints of meat usually set on the table, even for a small party.—Immediately on leaving York, we

entered a beautiful and interesting valley, called "Creek Valley," where the land is said to be as good as in almost any part of the United States. On each side of the road were fine large fields, in a high state of cultivation. One of the passengers, well acquainted with the neighbourhood, mentioned to me the value of the several estates as we passed. The first, rather more than three hundred acres in extent, with a house, and large and extensive barns and stabling, which together cost erecting about 10,000 dollars, were sold two years since at 260 dollars per acre. It would, even now, bring 200, the fatal effects of the paper system having been almost entirely averted from this district, either by the prudence of the Bank Directors, or, what is more likely, the inveterate habits of the German farmers, which did not readily become reconciled to a flimsy substitute for gold. The next farm consisted of twenty-five acres, with a new brick house, and a decent frame barn, which together would cost erecting, my informant thought, more than 4,000 dollars. A gentleman, whom he pointed out to me, had just offered 7,000 dollars for the whole, which were refused. The next farm was one of a hundred and fifty acres, without buildings, but in high cultivation, one fifth woodland. It had been sold the preceding week at 140 dollars per acre. In this well settled country, woodland is dearer than cleared land. The next was a large estate, which a German had just sold to his sons at 105 dollars per acre, that they might give their sisters as a marriage portion their equal share, as is usual with them. The sons-in-law thought the sale too low. All these estates are within fifty miles of Baltimore, which the farmers consider their market, and speak of as very near.

Ten miles from York we passed the beautiful and classical Susquehanna, on a fine bridge, a mile and

a quarter broad; but the night was closing in, and the clouds, which obscured the moon, prevented our seeing the scenery of this noble river distinctly. We had been frequently gratified during the day, by the view of a distinct chain of the Blue Mountains in the horizon. We reached Lancaster, a fine old town, (all things are by comparison,) at nine o'clock, having been eighteen hours in completing the seventy miles from Baltimore. We left Lancaster at four o'clock the next morning, and proceeded in the dark fourteen miles to breakfast. To my great mortification, it was so cloudy and misty during a great part of the day, that my view was circumscribed. We still continued, however, to see handsome barns, substantial houses, and beautifully cultivated fields. From the time we left Lancaster, we were on the great Pittsburgh road, which leads us to Philadelphia, through the "Great Valley," as it is called; the land is for the most part excellent, yielding from twenty-five to thirty bushels of wheat, and thirty to forty of Indian corn, to the acre. The farmers in the county of Lancaster, unlike those of York, are, I was told, deeply in debt; the treacherous paper system having been incautiously admitted.

The country through which we passed during the day's ride, as far as we could see on each side of the road, (the fog contracting our view within narrow limits,) might be compared with the richest part of England, reminding me sometimes of Craven—sometimes of Warwickshire—sometimes of Gloucestershire. The best houses and barns are of stone, the largest being generally taverns; and the buildings on the farms (which are from two to three or five hundred acres in extent) are perhaps from 4,000 to 20,000 dollars in value. There were few (till we reached Philadelphia scarcely any) that could be called gentlemen's houses, or

which give one the idea of being in the vicinity of educated, or well bred society. One, between thirty and forty miles from Philadelphia, exhibited traces of taste and elegance in the front of the house and garden: the out-buildings seemed complete and extensive. My companion said, the whole of the buildings might cost, with the house furnished, 7,000 dollars; and one hundred acres of land, in high cultivation, in the vicinity, 5,000 dollars more. Now, I think, with good management on the farm, a family might live comfortably with 18,000 dollars in addition; not with less than that sum, nor with so little, if there were boarding-school expenses to pay, or any charges except those strictly domestic. Now let us suppose that Mr. Birkbeck had settled there:—his family, except as regards society, would scarcely have been conscious that they were transplanted: he would have felt at home in a cultivated country, instead of a novice in the prairies, and his agricultural skill might have been profitably exerted in a congenial sphere: 30,000 dollars, out of the 35,000 which he is said to have brought with him, would have been disposed of in a form at least as convertible as at present. I much doubt whether his whole property, at the end of ten years, including the 5,000 dollars left to accumulate with compound interest, would not have been of more value than it will now prove, and have commanded as many cultivated and uncleared acres in Illinois, as he will possess at the expiration of that period. If he should not be benefited, or be only partially so, by the remissions of price proposed by the Government to be afforded to purchasers of public lands, (which will depend on the state of his instalments,) or if his settlement continue unpopular, he may actually lose by his lands, the reduction from one and a quarter to two dollars by the Government for vacant lands of

course reducing the value of those he has entered. This, however, is a speculation for which I have no sufficient data; but I was led to think a little on the subject on passing these fine Pennsylvanian farms. It appears to me that the "aliquid immensum infinitumque," which played round the youthful imagination of Cicero, and conducted that celebrated orator into regions of truth and beauty, had taken possession of the mind of Mr. Birkbeck, and led him, less courteously, into the prairies of Illinois, where I have no doubt it has long since vanished, like an ignis fatuus, leaving the agriculturalist not a little mortified at having been beguiled by an insidious phantom, which beckoned him to fame and fortune in the Western wilds.

We reached Philadelphia, 60 miles from Lancaster, at four o'clock in the afternoon, and found our party at the boarding-house increased by the arrival of a gentleman and lady and three daughters from Lexington, Kentucky, who having hastily left a comfortable estate in the vicinity of London, had become tired of the Western wilderness, and had returned to the Atlantic States, *beginning to think that, to persons in their easy circumstances at least, there was no place like old England after all.*

New-York, Feb. 1821.

A longer residence in the principalities of the United States, and a more intimate acquaintance with their inhabitants, have given me a better opportunity than I had previously enjoyed, of forming the estimate you request from me of the present state of religion and morals on this side of the Atlantic. You must, however, make great allowance for errors in so difficult and delicate an undertaking, and will receive with peculiar caution, on such a subject, any general conclusions deduced from the observations of an individual traveller. You may, however, consider the

favourable representations which I made, in a letter from Boston last autumn, with respect to opportunities of public worship, and the prevalence of evangelical preaching, as applicable to all the principal towns and cities from Portland to Savannah.

But churches are not religion; nor are the ministrations of a pastor an unerring criterion of the piety of his hearers. In a country, however, in which contributions to places of public worship are for the most part voluntary, a liberal dissemination of sacred edifices is a very favourable symptom; while the number of faithful ministers, and the frequent occurrence of large congregations listening attentively to unwelcome truths from pastors appointed by their own election, and dependent on them for support, afford something more than a vague presumption of the existence of no inconsiderable degree of vital piety in the community.

My favourable impressions were strengthened as I proceeded, by noticing the attention *generally* paid on the Atlantic coast to the external observance of the Sabbath; by meeting continually with Bibles, and other religious books, in the steam-boats and houses of entertainment; and by witnessing the efforts every where apparent for the extension of Christian piety.

Theological institutions for the education of ministers, extensive, well-endowed, and respectable, frequently arrest the attention of the traveller as he passes along the road; while a very little intercourse with society convinces him that associations of a more private nature, for preparing indigent young men for missionary services, together with Bible Societies, Missionary Societies, and Sunday School and Tract Societies, are liberally scattered.

I felt neither disposed nor called upon to deprive myself of the pleasure I derived from these favourable indications, by reflecting that

they were no accurate measure of the *degree* in which personal religion prevails. I was quite aware that, in many cases, and especially where there is no establishment, churches are sometimes multiplied by the very dissensions of a congregation; that a proportion of the active effort engaged in the promotion of religious objects, is often very little connected with Christian principle; and that respect for the form of godliness may survive its power. But at the same time I felt persuaded that, although a love of popularity may enrol the worldly in the list of contributors to religious societies, or engage them as public advocates in a sacred cause, still that diligent performance of the routine of official duties, and those self-denying and persevering efforts, to which religious societies are usually indebted both for their origin and prosperity, imply, in most cases, the existence of a higher principle, and spring from a purer source.

My subsequent experience has convinced me that I was not incorrect in the persuasion in which I indulged myself as I passed along, that I was always in the vicinity of some at least who were united in Christian sympathy with the whole church militant on earth, and were travelling to a better country amidst the hopes and fears, the trials and consolations, which chequer the lot and form the character of the Christian in every quarter of the globe. Sometimes, in the course of my route, some little incident would give peculiar force to this persuasion, or the surrounding scenery impart to it a particular interest.

On my return from Canada through Vermont and New Hampshire, I visited the Theological Institution at Andover; where the handsome collegiate edifice, the spacious grounds, the houses of the professors, and the excellent inn in some degree attached to the establishment, bore as ample testimony to the munificence, as the object of

the institution to the piety, of its founders. It is from this establishment that the American Board of Missions has drawn nearly all its labourers. After tea we adjourned to the college chapel, where religious intelligence from various parts of the United States was communicated by the students or professors. We had then prayers, after which we separated. It was a beautiful star-light night in autumn; and while looking out of my window, at midnight, on this quiet scene—where many who were then labouring in distant regions of the globe first felt those ardent aspirations after extensive future usefulness, which prompted them to encounter the trials of a missionary life, and where many were then preparing for the same honourable enterprise—I could not but contrast the privileges of a life thus early and entirely dedicated to the noblest cause, with those of the most successful commercial or political career, where the flame of piety, if not extinguished by the very atmosphere which surrounds it, is exposed to a thousand blasts from which the religious zeal of the missionary is sheltered by his peculiar situation.

At Hartford, in Connecticut, in a church so richly adorned with "Christmas" (either winding round the pillars, or hung in festoons,) as to appear almost like a grove, I was gratified by a sermon in vindication of our Liturgy; and my heart warmed when I heard the minister enumerate among its claims to the affectionate regards of the congregation, "the opportunity which it afforded them of worshipping in the very words in which saints for centuries had breathed their devotions in the land of their fathers, and of still offering their incense in the same censer with their brethren in Britain, that brightest star in the firmament of the Reformation."—In the afternoon I attended the Presbyterian chapel, where the minister announced, at the close of

the service, that it was the wish of many of the congregation that the following Friday should be set apart for prayer and fasting, and that it was expected it should be so observed by the members of the church. I felt that I was among the descendants of the puritanic exiles, (for *exiles* may many of them be considered rather than *emigrants*;) and I could not but breathe a wish that the spirit of an Elijah might linger in the land which still preserved these vestiges of more devotional times.

At Newhaven, in the same state, after visiting Yale College,—in the library of which I was pleased to recognise, under the titles “Berkeley,” and “The Dean’s Bounty,” substantial proofs of the liberality of our celebrated countryman, Bishop Berkeley,—I spent the evening with Dr. Morse, whom I found engaged in drawing up a report on the state of the Indians, to be submitted to Congress. He had been selected by the President to travel among the Indians with reference to this object, in consequence of having been long employed by a society in Scotland in the promotion of their benevolent designs among some of the northern tribes. He has devoted a very long and very active life to the interests of literature and religion in his infant country, combining the attainments of a scholar with the apostolic zeal of a missionary, and often exchanging domestic endearments and literary ease for the perils of the wilderness, and the privations of solitary journeys in swamps and forests. When Mr. Hall’s sermon on Infidelity appeared, he printed an edition at his own expense, although in very moderate circumstances, and has since endeavoured to introduce among his countrymen a high standard of practical excellence, by exhibiting to their view that extraordinary combination of the lowly and the splendid virtues of the Christian character which adorned the life, and has em-

balmed the memory of the late Mr. Reynolds of Bristol.

At Boston I had the pleasure of an interview with the late venerable Dr. Worcester, the secretary of the American Missionary Society, and received much interesting intelligence from the Missionary Board, and its excellent treasurer. There I found an association of young men, who have set apart a portion of their income for the establishment of a missionary press at Jerusalem. There also I had the gratification of seeing Henry Martyn in an American dress, going forth in the character of a departed saint, to advance in the West the cause in which he himself fell so early and lamented a sacrifice in the East; to fan, in the very scenes where his beloved though unknown Henry Brainerd had laboured and expired, the missionary zeal which that eminent man had kindled; and to animate every succeeding American missionary by an affecting proof, that a ray of fervent piety, though emanating from the solitudes of an American forest, may penetrate even the cloisters of Cambridge, and revive a fainting bosom in the deserts of Persia or Hindostan.

(*To be continued.*)

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To the Editor of the Christian Observer.

In reading the account in your Number for September last, (which I did not notice till a few days since,) of an antiquarian visit to the Meeting-house in which the celebrated John Bunyan used to preach to listening multitudes in Zoar-street, Gravel-lane, I was surprised to find your correspondent ascribing the liberation of that persecuted servant of God from his long imprisonment in Bedford gaol, to the interposition of Dr. Barlow, the Bishop of Lincoln. As there is clearly an error in your correspondent’s statement, I trust I shall have both his and your thanks for enclosing the following circum-

stantial account, as related in the Preface to Dr. Owen's Sermons, p. 30, printed at London, 1721.*

A CONSTANT READER.

Extract from the Preface to Dr. Owen's Sermons.

" Notwithstanding the Doctor's non-conformity, he had some friends among the bishops, particularly Dr. Wilkins, bishop of Chester, who was very cordial to him ; and Dr. Barlow, bishop of Lincoln, formerly his tutor, who yet, on a special occasion, failed him, when he might have expected the service of his professed friendship.

" The case was this :—Mr. John Bunyan had been confined to a gaol twelve years, upon an excommunication for non-conformity. Now there was a law, that if any two persons will go to the bishop of the diocese, and offer a cautionary bond that the prisoner shall con-

* A letter, signed "B. Hanbury," has just appeared in a contemporary Magazine, in reply to a paper in that work, copied, with additions, from the communication in the *Christian Observer*. In this letter Mr. Hanbury brings evidence to prove that it is "only by inference that Zoar-street Meeting is said to have been Bunyan's." Wilson, in his voluminous "History of Dissenting Churches," takes no notice of Bunyan's alleged connexion with Zoar-street Meeting-house ; but, treating of "Duke-street Park, Southwark," says, "This Meeting-house belonged to a very ancient society of General Baptists. *The former Meeting-house*, which was an ancient building, is said to have been the place where the celebrated John Bunyan most usually preached when in London." Mr. Hanbury therefore recommends the admirers of Bunyan to explore "Duke-street Park Meeting-house," instead of Zoar-street Meeting-house, in search of their antiquarian entertainment. Mr. Hanbury further thinks, that in the account which says that Bunyan "preached several times about London, particularly in the parish of Southwark," the word *parish* is a misprint for *park*, there being five parishes in Southwark.

form in half a year, the bishop may release him upon that bond ; whereupon a friend of this poor man desired Dr. Owen to give his letter to the bishop on his behalf, which he readily granted. The bishop, having read it, told the person who delivered it, that he had a particular kindness for Dr. Owen, and would deny him nothing he could legally do. Nay, saith he, with my service to him, I will strain a point to serve him. (This was his very expression.) But, says he, this being a new thing to me, I desire a little time to consider of it ; and if I can do it, you may be assured of my readiness. He was waited upon again about a fortnight after, and his answer was, That indeed he was informed he might do it ; but, the law providing that in case the bishop refused, application should be made to the lord chancellor, who thereupon should issue out an order to the bishop to take the customary bond, and release the prisoner : now, said he, you know what a critical time this is, and I have many enemies ; I would desire you to move the lord chancellor in this case, and upon his order I will do it. To which it was replied, This method was very chargeable, and the man was poor, and not able to expend so much money, and being satisfied he could do it legally, it was hoped his lordship would remember his promise, there being no straining a point in the case. But he would do it upon no other terms ; which at last was done, but little thanks to the bishop."

To the Editor of the *Christian Observer*.

In allusion to the Jewish custom of releasing a prisoner at the Passover, it was for many ages the practice in some parts of Christendom to liberate one or more persons from bonds at the annual commemoration of our Saviour's resurrection. This custom is said to have been preserved among the Vene-

tians as late as towards the close of the last century : and I should be much obliged to any of your readers who, in this age of travelling, may have had occasion to pass an Easter in Venice, to inform me whether the practice has been

abolished ;—or, if abolished during the reign of French principles, whether it has been revived since the late political and religious changes ; and, if so, with what ceremonies.

P. Q.

Review of New Publications.

Travels in South Africa, undertaken at the Request of the London Missionary Society; being a Narrative of a Second Journey in the Interior of that Country.
By the Rev. JOHN CAMPBELL.
2 vols. London. 1822. pp. 706.

IT is dismal to look at a map of Africa, and there observe the blank which stretches through the centre of that vast continent. An area, measured from the 10th degree north of the equator, to the 25th degree of south latitude, and comprehending a width, in some parts, of 20 degrees of longitude, presents nothing but a mighty void, concerning which, except that we guess it to be land, we know almost as little as we do about the regions in the moon. The Portuguese have possessed settlements on the eastern and western coasts for more than two centuries. The distance between the extreme inland boundaries of Congo and Angola, on the one side, and those of Mozambique on the other, probably does not exceed one thousand miles. Yet, during their long period of possession, they have made no attempts towards discovery in the interior, or towards promoting an intercourse between the opposite coasts. Such a state of contented ignorance, and such a total absence of enlightened curiosity, so opposite to the early habits of the Portuguese, surely never before disgraced the annals of a country, calling itself civilized. The cause

may be traced to the Slave Trade ; the effect of which is to brutalize not only its victims, but the perpetrators and agents of its atrocities. The latter are indifferent to all objects but that of their lawless and cruel gain ; and among the former, the trade necessarily produces that state of universal distrust and suspicion, and that insecurity of person and property, which, while they prevail, must continue to cover a large part of Africa with its present obscurity. Fortunately for the traveller whose advance into the interior of that continent we have now to notice, the horrors of the Slave Trade have not yet penetrated to the line of his march ; and, although the people whom he visited appear to stand at a very low point in the scale of civilized existence, and although many of the worst evils of savage life are to be found among them, yet they are not cursed with this tenfold aggravation of them all. Hence, in part, the comparative security which our traveller enjoyed, during his adventurous progress.

We are certainly disposed to think, that if discovery is at length to extend itself in the interior of Southern Africa, it must be by the labours of such enterprising travellers as Mr. Campbell, aided by the zealous countenance and co-operation of the local authorities at the Cape, whose best encouragement, we are persuaded, will never be wanting, either to the curious

traveller, or to the disinterested and benevolent missionary.

As men, we take a lively interest in all attempts to enlarge our knowledge of the earth and its inhabitants; and as Christian Observers, we take a more than common interest in such attempts, when we find them connected with the growth and diffusion of true religion. But, even that interest is heightened, whenever, as in the present instance, the information relates to a part of the globe which excites so many painful recollections, and to which we owe so deep a debt of reparation. It is on this ground chiefly that we bring a second journey of Mr. Campbell's in Southern Africa before the notice of our readers. We cannot, indeed, bestow great praise upon his work as a composition. It is thrown too much into the form of a tedious and minute diary. There is a frequent recurrence of the same little circumstances, related in nearly the same words. The reader is seldom enlivened by interesting observations, proceeding from comprehensive views of human nature; and the style is as tame and flat as any desert in the continent of Africa. Whatever *oases* the author might find in his travels, he has treated us with none in his language and composition. Yet his work is well worth reading, because it abounds in matter of fact, upon which we may rely with confidence. Every now and then too, some curious circumstance rises up to relieve the general heaviness of the perusal. In short, we much admire Mr. Campbell's courage, enterprise, and activity; we most highly venerate his Christian and benevolent motives; and we cannot form a more suitable wish, either for him, or for ourselves, or for Africa, than that, encouraged by his past success, and by the rapid progress of the missions he has founded, he may again renew his journey, and bearing with him, as before, the pre-

cious gift of the Gospel, may penetrate as far as the mouth of the Niger, or the mountains of the Moon, and return in safety to end his pilgrimage in his native land.

We gave some account of Mr. Campbell's first journey, in our work for 1815; and we now intend to present our readers with a brief review of his recent volumes. They are published, as the former was, at the expense, and under the superintendence, of the London Missionary Society. Amidst such a mass of information as the present work exhibits, it is evident that we can make only a scanty selection; and all we can promise our readers is, to follow the traveller throughout that part of his progress which extends beyond the limit of his former journey, and to insert a few of the most interesting passages relating to the interior of Southern Africa. We shall reserve, for the close of this article, some reflections on the subject of Christian Missions.

The traveller, Barrow, as well as our author, had before penetrated as far as Lattakoo, a town situated in about 27 degrees south latitude, and more than 100 miles to the north of the Orange River.* In their present journey they took a different route from the former, passing by the site of a projected new town, to be called Beaufort, at the northern extremity of the colony. Between this and the Orange River, they had a tedious and somewhat hazardous journey across the country of the wild Bushmen. These are a race of poor, wandering savages, half-famished, and so inured to dirt, that, when advised to wash themselves, "they were much diverted with the idea, and seemed unable to comprehend what end could be answered by such an operation." This country abounds

* Our author left Cape Town, January 18, 1820, in company with two friends, and the necessary Hottentot attendants. Their conveyance consisted of wagons, drawn by oxen.

with lions. The wagons forded the Orange River, where it was a quarter of a mile broad, and soon brought them to Griqua Town. Here are a small missionary settlement, and a school, conducted according to the British system, of more than one hundred children, who appear to make good progress in their education. On arriving at New Lattakoo, our author was received in a friendly manner by the King Mateebe, and by the Chief of Mashow, an adjoining territory. A missionary station had been formed at Lattakoo, since the former visit of Mr. Campbell, and a commodious place of worship erected, capable of containing four hundred persons. Mr. Campbell was encouraged to proceed farther north, notwithstanding the fate of Dr. Cowan and his party, who were murdered by the natives some years ago. The reply of Mateebe to Mr. Campbell, when he proposed to visit the King of Mashow, is remarkable: "I will never hinder the progress of the word of God." Old Lattakoo is a place fifty miles to the north of the New Town, and each contains a population of about four thousand. The people of this country are most persevering dancers. The dance which was given in honour of Mr. Campbell's arrival, continued six hours, without interruption, and without weariness. They are also wonderfully fond of snuff, and emptied his boxes without mercy. The following passage presents a not unpleasing picture of this uncultivated race of beings.

"On entering Old Lattakoo," says Mr. Campbell, "the inhabitants of all descriptions, old and young, rushed out from every quarter towards the wagons. We found Mahoomoo Peloo (or Richheart) the chief, in the square, in the middle of the town, sitting with some of his principal captains on each side of him, ready to receive us. He was employed in sewing a leather cap. Two women, who stood near him, were occupied in making rush bonnets of a

circular shape, shallow in the crown, and very neat. A great concourse of people soon collected; and when the captains arrived they immediately came forward, and saluted us by shaking hands, some of them instantly asking for snuff. The children, though they had seen white people before, were shy, and some showed much timidity, but a little attention soon made them familiar. The chief presented us with two pots full of thick milk, which, from its cooling effects, was very agreeable, the weather being sultry. He tasted both before he presented them, to show that they contained nothing poisonous."

Vol. I. pp. 122, 123.

From Old Lattakoo Mr. Campbell proceeded to Meribohwhey, in the Tammaha country. It may here be observed, once for all, that the natives of this part of Africa, as in most other districts of savage life, are divided into an infinite number of small tribes, passing under different names, but appearing to have no regular acknowledged boundaries, and being much confounded together by a similarity of features, language, manners, and customs. Excepting that all of them own independent chieftains, and make predatory incursions upon their neighbours, they have perhaps little more right to be considered separate races of men, than the different inhabitants of our English counties. Mr. Campbell's work abounds with hard, *unpronounceable* names of countries which no European probably ever heard of before. But many of these crabbed appellations are in reality the distinctions of a people amongst whom little real difference of national character is to be found. It must be admitted, at the same time, that these tribes exhibit some considerable varieties. Perhaps, the most palpable feature of improvement which can be mentioned, as distinguishing civilized from savage life, consists in the possession of a *written language*. The tribes of Southern Africa are totally destitute of this. But the degrees of barbarism are as numerous as the

degrees of civilization ; and the progress of the natives, in some of the most common and useful arts, seems to advance, as we proceed farther northward into the interior.

The following description of African scenery is not uninteresting. Mr. Campbell is chiefly describing the country between Old Lattakoo and Meribohwhey.

" During the whole of my journey, from the Cape to Lattakoo, the surface of the ground was bare, except on the banks of rivers ; but here, as far as could be seen in every direction, it was covered with wood. The trees were not close to each other, but scattered, and sometimes in clumps, having the appearance of a nobleman's park. The only part of Africa I had observed in the former journey at all resembling it was in the neighbourhood of the Malalareen River, about a hundred miles to the eastward of New Lattakoo. Long grass grew every where among the trees ; and, though on the verge of winter, the heat and the scenery around had the feeling and appearance of an English summer. Therm. 80. It differs from Zureveld (or Albany,) that part of the colony bordering on Caffraria to which the emigrants have gone. There, the woods are very extensive ; but they are almost impenetrable, except to Caffres. In this part of Africa, the traveller thinks himself surrounded by a wood which he never reaches, the trees seeming to separate as he advances." Vol. I. pp. 153, 154.

His account of a sermon, preached to the natives of these parts, who now heard a Christian missionary for the first time, is a piece of moral scenery which is still more interesting.

" 24th. At nine A. M. the tent was filled with the principal men, and a numerous congregation opposite the tent-door ;—when I addressed them on the manifestations of God's power, wisdom, &c. in his works, by which they were surrounded ; of his intimate knowledge of their thoughts, words, and actions ; the need which they and all nations have of a Saviour ; and that God had provided the very Saviour they needed. I concluded by stating that our chief business at Meribohwhey was to declare the good news unto

them. The interpreter sat at the tent-door, and repeated in their language what was said, with an audible voice. It was very gratifying to observe the silence and attention that prevailed during the whole time." Vol. I. pp. 167, 168.

Mr. Campbell proceeded to Mashow. " Walking on the outside of the town," he says, " we counted seven or eight villages around, or rather divisions of the place. Ascending two eminences to see the extent of their cultivated land, we had a view of several hundred acres of Caffre corn : many of the stalks were eight and nine feet high, and had a fine appearance."—The agriculture of these tribes is confined to patches in the immediate vicinity of their towns ; all the rest of the country being either forest, wilderness, or pasture-land. Their riches consist chiefly in cattle, particularly oxen, which seem to thrive greatly in these parts. Inoculation for the small-pox prevails among the natives of Mashow, and is said to have been derived from White men to the north-east, doubtless the Portuguese of Mozambique, who might have been the means of propagating the distemper itself among the natives of the interior, as well as its alleviation. The population, in and about Mashow, amounts to ten or twelve thousand ; and the circuit of the corn-fields, belonging to this population, is not less than twenty miles. The buffalo and rhinoceros, as well as lions, abound here, and are very large and ferocious. In these countries, it appears that the king is executioner, as well as judge.

" A message came from the king to the people in the square near the wagons, requiring some men to come and assist him in punishing a criminal. Several instantly ran to assist, and we followed them to a neighbouring enclosure. The young man was laid flat on the ground, and four men held his arms and legs ; the king stood at his head and a servant at his feet, both having large whips of the rhinoceros skin, resembling a lady's whip in Eng-

land, but nearly twice the length. With these they scourged his back with great force. When he had received a good beating, the king was requested to be satisfied. He immediately desisted, and ordered his servant to cease beating also. The young man, on rising, began to say something, no doubt, on his own behalf; but he was instantly and severely struck by one of those who had assisted to punish him: on attempting to speak a second time, he received the same treatment as before, on which he went quietly and put on his cloak." "The king retained his ordinary placid countenance the whole time: he appeared to be performing merely an act of justice. The crime was stealing a goat. It must have been a summary business, for the king was at the wagons only a short time before it happened. He had heard the case, passed judgment, and put it in execution with his own hands, all in the course of a few minutes.

"These people consider it so unmanly to cry out when receiving punishment, that had this person done so, it was thought they would have thrust their spears into his body." Vol. I. pp. 182—184.

By the custom of these tribes, it is unlawful for the husband to leave the wife during child-bed; a singular trait of humanity, which seems very inconsistent with the general complexion of their manners. Domestic slavery appears to exist among them; though Mr. Campbell informs us, that "they knew of no nation who sold men." This must relate to their ignorance of the European traffic in human beings; an abomination, compared with which, all other forms of slavery, or the slave-trade, seem light and venial; for we find from Mr. Campbell himself, that parents will sometimes, in cases of extreme hunger, sell their children in exchange for food, and "the child of a servant they will part with for a trifle." It does not appear, however, that they ever make prisoners. "When the Bootshuana tribes attack a Bushman kraal, to revenge robberies of cattle, they kill men, women, and children;—women, say they, to prevent their breeding

more thieves; and children, to prevent them from becoming thieves like their parents." Though there is horrible cruelty in their practice, there is some ingenuity in their reasoning. The Bushmen are no less wanting in humanity. They even abandon the aged among themselves to starvation, and sometimes expose them to be torn in pieces by wild beasts. A shocking story to this effect is related in Vol. II. p. 235.

"Kars, the Griqua, said, that the Bushman sitting yonder (pointing to a man in the tent) had an aged mother-in-law. During the absence of the son-in-law from home, her own daughter, who is his wife, dragged the old woman into the field, and left her alive among the bushes, where she was torn to pieces by the wolves that same night. On asking the man if he did not think it cruel to drag the poor woman to the field to perish, with the utmost indifference he answered, that it was not he but his wife who did it."

From Mashow, Mr. Campbell travelled to Kurreechane, the farthest point of his journey northwards. On his road, he observed vast quantities of game. In some parts, "the whole country appeared to be a boundless forest." He passed "many old cattle enclosures, built of stone, some parts as neatly done as if they had been erected by European workmen." Mr. Campbell gives the following description of his caravan.

"Travelling in the plain without trees, we had the first full view of our whole caravan. Wagons, men, women, children, oxen, and sheep, in different companies, extended about a mile. Forty-five loaded pack oxen behind each other, occupied a considerable space. All the men carried assagais, and the women either children or something else, on their backs, shoulders, or heads. On viewing them, I could not help wishing that all the Missionary Society had been present to witness so singular a scene; Hottentots, Matchappees, Tamahas, Mashows, and Marootzees, all exhibiting something different in their persons, dress, or implements, &c." Vol. I. pp. 209, 210.

It appears from the following extract, that something like the cairn of our forefathers, is to be found in the interior of Africa.

"At the summit of the ascent we found a large heap of small stones, which had been raised by each passenger adding a stone to the heap : it was intended as a monument of respect to the memory of a king from a remote nation, who was killed in the vicinity, and whose head and hands were interred in that spot." Vol. I. pp. 217, 218.

Kurreechane is the chief town of the Marootze nation. It is situated, if Mr. Campbell's map be correct, nearly in the 24th degree of S. lat., ten degrees lower than the Cape of Good Hope, and about 900 miles distant, in an E. N. E. direction from that settlement. Its distance from Lattakoo, the farthest point of his first journey, may be about 250 miles. Mr. Campbell supposes the population of this place to amount to no fewer than 16,000 souls. From his drawing,* it appears to consist of a number of districts, composed of neat huts, of a circular form ; some of them are plastered on the outside, and painted red or yellow. The interior of one house, which our author has sketched, exhibits a uniform circle of pillars supporting the roof, and has an air of neatness, regularity, and rude embellishment, which we should hardly have expected to meet with in these countries. A circular yard, bounded by a stone fence, encompasses every two or three of these respectable hovels. The inhabitants cover the ground of their

* Mr. Campbell's drawings are not ill executed, with the exception of the frontispiece, which is somewhat confused. Here, amidst a crowd of wagons and oxen, we just manage to distinguish the figure of Mr. Campbell, with his well-known umbrella over his head. We should almost as soon expect to meet him without his head, as without his umbrella. He appears, however, under far more moderate dimensions, than in the frontispiece to his first book of travels.

yards with soft wrought clay, which they smooth by rolling hard vessels over it. Every family has a storehouse for corn, which is preserved in clay vessels, neatly manufactured, and holding each ten or twelve bushels. It appears that the sugar cane of the West Indies grows here, though the natives are ignorant of the art of extracting sugar from it. The specimens which our author gives of their pottery are highly respectable; the vessels being of good forms, and regularly ornamented.

"In some houses," Mr. Campbell tells us, "there were figures, pillars, &c. carved or moulded in hard clay, and painted with different colours, that would not have disgraced European workmen. They are indeed an ingenious people. We saw among them various vessels, formed of clay, painted of different colours, and glazed, for holding water, milk, food, and a kind of beer, made from corn. They had also pots of clay, of all sizes, and very strong. Every part of their houses and yards is kept very clean. They smelt both iron and copper. The rain-maker took us to see one furnace, in which they smelted the iron. It was built of clay, almost equal in hardness to stone. A round opening was left at the top for receiving the ore, and an excavation underneath for holding the fire, which was open behind and before, not only for admitting the fuel, but also the wind from the bellows." Vol. I. p. 228.

It is a custom here, when the king dies without issue by his eldest queen, for the brother of the deceased to marry her; and the son of such a marriage is legally viewed as a child of the deceased. This is a curious circumstance, bearing a striking resemblance to the ancient custom which prevailed among the Jews.—The traditional knowledge of the Marootzee people, only reached through a line of eleven monarchs.

"It is remarkable," says Mr. Campbell, "how little information can be obtained from the natives of South Africa, even of countries which they have

visited. They take notice of nothing but beads and cattle.

"The Marootzee is the seventh nation beyond the colony I had visited, and I was never once asked a single question respecting the people or country whence I came. Beads and cattle are the only subjects which engross their attention. Selfishness is the predominant vice of savage life in every country." Vol. I. pp. 242, 243.

There is sometimes a little inconsistency in Mr. Campbell's representations of these African tribes. They appear to have taken considerable notice of the missionaries, whom, on more than one occasion, they regarded as gods. "The curiosity of the people to see us," Mr. Campbell observes, "was great: they rushed forth from their houses when we passed."

Again;

"On returning to the wagons we found them surrounded by more people than we had yet seen. A great concourse also encircled the fire, to observe the Hottentots cooking the victuals. For the accommodation of those who were behind, the ten or twelve nearest rows sat on the ground, and some were holding up young people that they might see over the heads of others. When dinner was put down, we extended the tent-door as wide as possible, to allow as many as we could to have a view of our manner of eating, which we knew was what they wanted. The different things before us, and our method of using them, afforded topics for animated discussion among the spectators." Vol. I. p. 229.

"A greater number of natives attended worship in the evening than on any former occasion. The singing of the Hottentots attracted much notice from them." Vol. I. p. 239.

We cannot resist the temptation of presenting our readers with an amusing account of the *peetso*, or general meeting of chiefs at Kurreechna, though the extract is rather long.

"In the course of my walk during the morning, I met a party of armed men marching to the outer districts of the town to summon the captains to the *peetso*, and in one of the streets I pass-

ed Moeelway with ten or twelve men, painting each other's bodies with wet pipe clay of a French gray colour.

"About eleven A. M. companies of twenty or thirty men began to arrive in the public enclosure where the wagons stood, marching two and two as regularly as any trained regiment. Most of them were armed with four assagais, or spears, and had also battle-axes, and shields made of the hide of an ox. On entering the gate they immediately began to exhibit their war manœuvres in a terrific manner, now advancing, then retreating, and suddenly returning to the attack; sometimes also imitating the stabbing of an enemy. The height of their leaps into the air was surprising. Each company, after performing these evolutions, retired from the square and paraded through the town.

"At length the Regent entered at the head of a large party, who, after going through their evolutions, sat down towards the eastern corner of the square, after which the other companies soon entered, and took their stations in regular rows with their faces towards the Regent, who presided on the occasion. The party that came with him sat, like himself, facing the meeting. Between three and four hundred persons might compose the *peetso*.

"The meeting commenced by the whole company joining in singing a song; after which a chief captain rose and commanded silence. He then gave three howls, and, resting upon his assagai, asked if they would hear him? This was followed by a hum expressive of their assent. He then asked if they would give attention to what he said? The sign was repeated.

"He began by expressing his suspicions that it was the Boquain nation who had lately stolen some of their cattle, and insisted that a commando should be sent against them: on saying this, he pointed his assagai to the north, the direction in which the Boquains lived, as if in the act of throwing it towards them. The meeting testified its approbation, according to the custom of the people, by whistling. He spoke favourably of the visit from the strangers.

"Moeelway (the young King of the Marootzee,) was then called upon to dance before them, that they might have an opportunity of cheering him. He is a fine looking young man, about six feet high. He wore the red night-cap I had given him, tied round with gilt tinsel lace, which looked extremely

well amid so motley a group. The Regent wore, as a breast-plate, a very large lacquered bed-nail cover, which I had sent him in the morning, with some other things, in consequence of his sending me a second elephant's tusk. He wore, sometimes before and sometimes behind, one of the handsomest tiger skins I had seen, and was loaded with beads. As Moeelway was returning to his seat from the dance, he was excessively applauded by all, beating their shields and shaking their assagais, accompanied with as much noise as they could make with their tongues."

"Pelangye, the Matchappee captain who travelled with us, rose next, and commenced by giving three howls, pausing about half a minute between each. These Matchappee howls being somewhat different from those of Kurreechna, approaching nearer to yells or shrieks, highly diverted the female spectators, who burst into immoderate fits of laughter. After the howls, three or four of Pelangye's men rushed forth and danced for a few minutes in front of the assembly; one of these, when imitating an attack upon an enemy, fell flat on the ground, which raised a universal roar of laughter. Pelangye then addressed the meeting, first by taking credit to himself for having brought White men to them; he said we were men of peace, and hated theft. On his saying this, the people turned round and looked at us as if they had not seen us before: undoubtedly they had never till now heard of people of that description. It was a heathen who bore this honourable testimony in our favour and in favour of the truth; and they were heathens who indicated by their conduct their approbation: thus demonstrating that they had the outlines of God's law written on their hearts, and possess excusing and accusing consciences.

"As soon as Pelangye had concluded, the leader of the singing began a song, in which the whole assembly joined. Their singing between the speeches may be designed to give time for another speaker to come forward. While they were singing, Munameets our guide rose with his usual gravity, wearing one of my pocket handkerchiefs on his head. He began by giving three barks like a young dog, when four of his men burst forth from the ranks, and danced lustily; some of them

being old, they were rather stiff in their movements, which afforded great amusement. After these had danced a few minutes, and exhibited their mode of attacking an enemy, old Munameets, and Pelangye, a man about six feet two or three inches high, stepped out and danced a little, on which Munameets proceeded to his speech.

"He said, their rain-maker had been at Lattakoo, and had been kindly treated while there; but he was sorry that Salakootoo his relation, who was sent to protect him part of the way, had treated him ill: on which account the people of Lattakoo had considered the want of rain they had experienced as coming upon them; but when he came up the country, and found the drought had been general, he saw it was the hand of God, and exhorted them to seek rain from the Son of God, who could give it.

"With the approbation of Mateebé he had brought these White men to them: he now left them to their care, and hoped they would not allow them to starve. They came as friends, and were anxious to establish a friendship with the Marootzee. He assured them the Missionaries had behaved well at Lattakoo, had acted to them as fathers, and loved peace. They had not brought beads, because they were not traders: they came to tell them of the true God, and now that the path from Kurreechna to Lattakoo was opened, he hoped that communications between the two places would be so frequent that the path would never again become invisible."

"In the time of the intervening singing, Sinose, two of whose daughters were married to the Regent, rose and gave three shrieks, on which many of his people ran from the ranks, and danced, &c. for some time; after which he made a most warlike speech, urging them to go quickly against the nation that had stolen their cattle. I was afraid he would propose that we should accompany them with our muskets.

"Another captain said they had no king (alluding to the government by a regent) to protect the cattle. He did not like to see young kings with thick legs and corpulent bodies: they ought to be kept thin by watching and defending the cattle.

"A chief from another town, who was very black, and wore a large hairy cap, made a long speech, warmly ex-

horting them to take vengeance on the Boquains. A blind chief, when exhorting to war, was cheered; on which he remarked, that what they had given was a weak cheer; they must clear their throats, and cheer such things with more force and heart. He laughed while he said this.

"Another chief said, they could come to the peetso all well powdered; and they could talk much about commandoes: but it was all show; they did nothing. In his young days the captains were men of far more courage and resolution than they were now.

"The Regent Liqueling then rose, which caused considerable stir. He remarked, that much had been said about expeditions against those who had stolen their cattle. Though he was not a tall man, yet he considered himself a match for any who had stolen the cattle, and was not afraid of them, but he had his reasons for not attacking them at present. 'You come before me,' said he, 'powdered and dressed, and boast about commandoes, but I believe you are unwilling to go on them: you can talk bravely before the women, but I know you too well to take you against those nations.' He added, that he had had various conversations with the strangers; and there was no occasion to fear, and to run from them. They loved peace, he said, and came to make known to them the true God, and his Son, who had come into the world. He then explained the reason why we had no beads, which had caused so much dissatisfaction.

"His brother concluded the meeting by a long speech, at one part of which both the Regent and Moeelway, followed by many, ran forward and danced for some time. On returning to their seats, he proceeded in his speech; and the instant he concluded, the whole meeting rose as one man, with tumultuous noise, and departed with such speed, that in one minute the square was cleared. The meeting lasted about four hours." Vol. I. pp. 258—265.

Our readers may be amused with the costume and manners displayed on this occasion.

"There were a great diversity of dresses at the peetso. They all resembled each other, however, in having their bodies painted with pipe-clay from head to foot, and in wearing a kind of

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white turban, made from the skin of the wild hog, the bristles of which are as white as the whitest horse-hair. Many wore tiger's skins, and several were ornamented with eight or ten coverings resembling fur tippets, hanging from their shoulders, and others wore them depending from the middle of their bodies. There was a great variety of skin cloaks without the hair. Yet, notwithstanding all this finery, few scenes could be conceived more completely savage, almost bordering on the frightful: but the tones of voice and the actions of most of the speakers were oratorical and graceful, and they possessed great fluency of utterance. None seemed to have the smallest timidity, nor were they reluctant to express their minds with freedom. In fact, they exhibited a singular compound of barbarism and civilization. The utmost latitude of speech seems to be allowed on such occasions. The women, who stood about twenty yards distant from the assembly, sometimes cheered, by pronouncing the letter *r* in a loud musical tone. An elderly woman very frequently applauded in that way, while the Regent was speaking. I concluded she was his mother or sister." Vol. I. pp. 263, 269.

We cannot help thinking that these scenes, notwithstanding occasional folly and absurdity, exhibit traits of spirit, liveliness, and good humour, which do not tell amiss for the understandings and dispositions of the natives of this part of Africa. The liberty of speech allowed at these public meetings seems unbounded, and will doubtless form a subject of envy to some of our own popular orators. "Such," says Mr. Campbell, "is the freedom of speech at these public meetings, that some of the Captains have said of the King, that he stupefies his mind by smoking tobacco, and is not fit to rule over them."—Vol. II. p. 157.

The *rain-maker*, mentioned in a preceding extract, is a sort of quack, or impostor, who gains a livelihood by pretending to procure rain, through the force of certain charms which he employs. He is hired for this express purpose; and when

his arts happen to prove unsuccessful, he has recourse to evasions, for saving his credit, similar to those resorted to by the quacks of more civilized countries. This is almost the only instance of superstitious belief or practice which occurs in Mr. Campbell's account of the people he visited; and it seems to arise from the occasional droughts which occur in that region, and which are greatly dreaded as the prelude to famine. There are, perhaps, hardly any uncultivated nations who have fewer ideas of a religious nature than these tribes of Southern Africa. Mr. Campbell was unable to collect with certainty, whether they had any real belief in a Supreme Being, or in the immortality of the soul. Their replies to some of his questions on these subjects, betray the most deplorable ignorance and stupidity. At the same time, they practise no idolatry, and have, to all appearance, no rites or ceremonies of a pagan superstition. How lamentable soever their present state may be, perhaps it may be found, humanly speaking, less unfavourable to the diffusion of sacred truth than the circumstances of some more civilized nations, where the Christian Missionary meets with formidable impediments from the distinctions of cast, and from the influence of long-established institutions and opinions. What real Christian can refrain from pouring forth a prayer that these poor creatures may speedily have their eyes and hearts opened to the reception of that Gospel which has *brought life and immortality to light*, and which is made *the power of God unto salvation to every one that believeth?*

It is a singular fact, that the practice of circumcision prevails among the Bootshuana and Morolong nations; but it is unknown among the Corannas, a tribe in their immediate neighbourhood. Mr. Campbell considers the Corannas to be quite a different race from the Hottentots and the ad-

joining Bushmen. Mr. Barrow, we recollect, supposes the Damaras, who lie to the north of the Orange River, in about the same latitude as the Marootzee nation, to be a people of Arabian origin. It seems, indeed, by no means improbable, that some colony from the opposite shores of Arabia, may have penetrated thus far into the south of Africa; but circumcision prevails so extensively throughout the whole of Africa, that it is not necessary to resort to this hypothesis in order to account for it.

The following are among the strange customs of these nations.—The greater part of the Corannas have a joint taken from the little finger, the amputation being made with a sharp stone. When a friendly connexion is formed between two individuals of the Bootshuana tribes, the ceremony is to take each other by the nose.*—Mr. Campbell observed five cuts across the left side of one man; an honourable distinction, which marked that he had killed five of his fellow creatures. This was probably in war, as assassination does not appear to be common. Some of their customs, however, are dreadfully unnatural; such as putting to death one of the infants, when a woman has twins. An old female was allowed to starve at Lattakoo, for want of food; and an old man, in the same place, was, from total neglect, actually devoured by dogs. "Yet," adds Mr. Campbell, "though the Matchappees treat the aged, and those who

* We are unwilling to withhold from our readers the following very curious and interesting piece of intelligence respecting the children at Lattakoo: "Their infants," observes Mr. Campbell, "cry or weep exactly as they do in England; but those who are above three or four years of age, bawl out, *yō-yō-yō-yō—yō-yō-yō-yō*." Vol. I. p. 90.—Who would have supposed that the children of South Africa were so skilled in prosody, as to blubber in a regular series of longs and shorts!

are very poor, like brutes, they are friendly to each other, affectionate to their children, and sincerely lament the death of relatives." This may seem surprising; but similar anomalies exist among nations far more advanced in civilization than the Matchappées or Marootzees. The Hindoos, who put to death their aged relations, and the Chinese, who strangle their new-born infants, are examples, no less striking, of the degree of wretched depravity to which human nature may be sunk, and of a state of society, comparatively civilized, in which, while many kindly affections are undoubtedly exercised, yet those very individuals whose circumstances most loudly call for pity and assistance, are the marked objects of neglect and cruelty. Nay, it has been our lot to have known not a few, born and educated in Christian Europe, who have combined an unfeeling perpetration of all the atrocities of the Slave Trade, and the merciless infliction of torture on the slave, with strong attachment to their relations, and with a readiness, from whatever motive, to perform acts of generosity and beneficence towards others. Doubtless the cause of these anomalies is in all cases the same, the want of true Christian principle; and the only effectual cure for them is the diffusion of Christian light, which would put to shame such deeds of darkness, even if it failed of its grand object, the conversion of the heart to God. Its softening and harmonizing tendencies would render that religion a boon and blessing to mankind, even if it opened no certain prospect of immortal happiness beyond the grave.

The progress of the Matchappées and Marootzees in the art of cookery, will, probably, be not a little undervalued by our European gourmands, whom, however, they clearly excel in their capacity of eating; for "their stomachs being capable of receiving *almost any*

quantity, they never consider a meal to be finished till all be eaten up." The following is a specimen of their culinary skill:

"The legs and feet of the rhinoceros, being of a huge size, require to be cooked in an oven, and the following curious method is adopted for the purpose:—The ants' nests are composed of hard clay, shaped like a baker's oven, and are from two to three feet in height. Several of these were excavated by the people early in the morning, and their innumerable population destroyed. The space thus obtained was filled with lighted fuel, till the bottom and sides became red hot within. The embers of the wood were then removed, the leg or foot of the rhinoceros introduced, and the door closed up with heated clay and embers. Fire was also made on the outside over the nests, and the flesh was allowed to remain in it for several hours. Food cooked in this way is highly relished by all the tribes." Vol. I. p. 205.

Cookery, however, is not the only art in which the Marootzees have made considerable attainments.

"The Marootzees are confidently reported by other nations to smelt copper: they profess the same themselves, and they abound in copper articles more than the other nations. They asserted, also, that copper furnaces were behind the houses of some of their captains, but we never could obtain a sight of them. They did not flatly refuse, but put it off from time to time. Perhaps they acted thus on the principle of the Birmingham and Sheffield manufacturers, being jealous lest others should obtain a knowledge of the art.

"Moeelway married one of his father's widows, who is a clever, good-looking woman, about ten or twelve years older than himself.*

"The following articles of trade are manufactured at Kurreechane:—Of Iron—Pick-axes, adzes, battle-axes, knives, assagais, razors, awls, drill-bores, or bits, smith-tongs, hammers,

*We were somewhat surprised at the introduction of this important article of intelligence at this particular place; nor can we, after much reflection, discover the relation which it bears to the manufactures of Kurreechane.

rings, beads. Of *Ivory*—Knife handles, whistles, arm and leg rings. Of *Copper*—Neck, arm, leg, and ear-rings, beads. Of *Rushes*—Baskets, bonnets. Of *Leather*—Cloaks, caps, sandals, shields. Of *Wood*—Various kinds of dishes, spoons. Of *Clay, &c.*—Various sizes and patterns of pots, jars, goblets. Of *Stone*—Pipes.

"They grow much tobacco, both for their own consumption and as an article of trade. In preparing it they boil the leaves, which greatly reduces its strength, and renders it insipid to those accustomed to tobacco otherwise prepared; yet such is the power of habit, that they preferred it greatly to ours, though much stronger.

"They have iron, found to be equal to any steel. A cutler at Kurreechane would be able to support the mission almost without any expense to the Society, if a disinterested man. Every knife he manufactured, though without being made to shut, would be worth a sheep, and many of these he could make in a day. He would instantly find customers among the inhabitants of the town, and those from other nations. A rough-made axe is worth an ox." Vol. I. pp. 275—277.

South Africa is rich in wild animals. The lion, the tiger, the buffalo, the rhinoceros, the guacha, or wild ass, striped like the zebra, the cameleopard, the jackall, and the ostrich, with many other varieties of natural history, seem to abound in these countries; though the gradual introduction of firearms among the natives, will doubtless soon reduce their number. Twenty-eight lions were killed, upon a single farm, at the northern extremity of the colony, in one month. The guachas travel in flocks, of several hundreds at a time, and those who hunt them generally endeavour first to kill their leader, which throws all the rest into confusion. A very curious account is given of the lion and the cameleopard. "The lion can seldom kill this animal, owing to the thickness of his skin. He has been known to jump upon the back of the cameleopard, and to be carried a distance of twenty miles. His

claws are so firmly fixed, that the flying and terrified animal seldom succeeds in freeing himself from his rider, till the lion himself chooses to dismount." We cannot well conceive a more uncomfortable place for any rider, than the back of a cameleopard—Mr. Campbell has given a drawing of the head of an animal he calls a unicorn, which appears to differ considerably from the common rhinoceros. It has a horn, nearly straight, springing about ten inches above the tip of the nose, and projecting upwards to the length of three feet. Behind this is a very short horn, hardly visible at a distance.*—The artifice of the jackall is worth relating, under this head of observation. The field mouse, when pursued by this animal, escapes to his hiding-place, which is a cell under ground, with two holes or openings. In order to secure his prey, the jackall strikes with his tail against one hole, to frighten the little animal, and watches the other with open mouth, to devour him, on his exit. The jackall, it seems, instead of being the lion's provider, feasts upon the remains of carcases which the lion has abandoned.

The following description of a salt lake, situate in the country of the wild Bushmen, about 20 miles south of the Orange River, and 120 miles north of the present boundary of the colony, is curious and interesting.

"At five P. M. the bed of a salt lake, of three or four miles circumference, suddenly presented itself to our view, covered with a thick crust of salt, but destitute of water. Our wagons descended, and travelled along its side to a small spring of fresh water, near its southern extremity, during which we walked upon the hard surface of the salt. The whole resembled a large level field of deep snow, where a fall of rain had

*. The skeleton of the head of this extraordinary animal is preserved in the Museum of the London Missionary Society, in the Old Jewry.

been succeeded by a sharp frost. On digging into it, at different parts, we found the depth of solid salt to be three and four inches, under which were mud and water; so that we were actually borne up by the salt, as on ice during the winter of a northern climate. The whole plain of salt, in consequence of the bright sunshine, sparkled as if strewed with diamonds of the first lustre, appearing like enchanted ground. *Therm. 72.*

"This noble work of the Creator stands solitary in the wilderness, seldom viewed by admiring eyes. Of so little value is it considered by the Bushmen, in whose district it is, that probably they would sell it for a single ox; but when the population shall increase, this lake may become more valuable than a mine of gold or silver." Vol. II. pp. 285, 286.

There is some curious matter in the Appendix to these volumes; but the Bootshuana tales, which are the essence of juvenile absurdity, are without point or moral that we can discover; and Mr. Campbell's memorials of some of the natives, which he terms their lives, are, unquestionably, the most wretched specimens of biography that were ever published. They afford little information, to be depended on, respecting the adjacent countries, and consist of a tiresome succession of predatory expeditions, or hair-breadth escapes from buffaloes and lions.

We shall next advert to what occurs, in the course of Mr. Campbell's volumes, to show the effect which Christianity has produced, or may be expected to produce, among the degraded population of Southern Africa. At Lattakoo, it appears that the natives have abandoned the system of going on commandoes, or predatory expeditions, against the neighbouring tribes, for the purpose of carrying off their cattle; and this happy change the King Mateebe attributed expressly to the advice of the Missionaries stationed there. "The Word, he saw, was peaceable. He had been told, that if he received the Missionaries, they

would make him and his people slaves; but it was good that they came: all were pleased with the Word; and now they disapproved of bad things, of commandoes." Their readiness to listen to the preaching of the Gospel, considering their very low state of intellectual culture, is remarkable. At the time of evening worship the call to come together was vociferated, some calling out, "Come and hear the news of the Son of God." This was of their own accord; and numbers usually attended, listening with great stillness to the preacher. Nor was the preaching without some effect. We find some of the young Matchappees giving an intelligible account of what they had heard, and expressing a wish that God would give them a heart to understand his word, for they found it very difficult; and one of their chiefs, the uncle of the king, lamented, "that though his nation had been the first to hear the word of God on that land, and that though he had assisted by this journey to carry the Gospel to other nations, he himself should neither have ears nor heart to understand it." We were particularly struck with the language of a poor female Matchaphee, named Manyena.

"She called and told me," says Mr. Campbell, "that when she first heard of the Bible she did not think it was true; but when she found it describe her heart so exactly, she could not but believe what it said. She was determined, she added, always to live near some place where the word of God was preached, where she might hear about a crucified Saviour, though she should starve. Jesus died for sinners, and she would not leave the Word. She prayed that I might be carried back safe to the Cape and to England." Vol. II. p. 179.

The Mission, however, to Lattakoo, is very recent. Among the Griquas, who live to the south of that place, near the banks of the Orange River, the benefits of

Christian instruction have been enjoyed for a longer time, and are more signally displayed. The following extract will illustrate this fact.

"After dinner we removed to Berend's kraal, about two miles distant, where a considerable number of people assembled in the evening to worship. It was a motley meeting, being composed of Griquas, Namaquas, Damaras, Bootshuanas, Bushmen, &c. No congregation could have sat more still, both without and within the tent, though there was a cold wind blowing, accompanied with darkness, thunder, lightning, and rain.

"There was one circumstance in this meeting of a very affecting nature. I saw before me, at this moment, worshipping under the same tent, and receiving the glad tidings of the Gospel with much feeling, the noted Africander, and Berend the Griqua captain. Till their conversion they were mortal enemies to each other. Berend was brought to feel the power of Divine truth several years before Africander. When the Namaqua chief was converted, he sent a message to the Griqua chiefs, confessing the injuries he had done them, and soliciting them at the same time to unite with him in promoting universal peace, and the improvement of the people.

"Africander and Berend are both judicious, excellent Christians; and their own feelings must have been strongly excited upon the present occasion. These patriarchal men are now kings, fathers, and priests, in their domestic connexions. They instruct their families, preside among the people in the absence of missionaries, and breathe nothing but peace on earth and good will to men. Thus when God blesses his people, he makes them blessings to others. With all the particulars relating to these chiefs in view, what would Infidelity have said on contemplating so interesting a scene. To what agency would she have ascribed this marvellous change in the characters of these men? Could her favourite system have exhibited such fruits, she would have called upon all men to fall down and worship her!

"The subject of address was—'The invitation of God to the ends of the earth to look to Him, and to Him alone, for salvation.' Berend, on this occasion,

engaged in prayer, and Africander knelt at his side. Twenty-four years before this time, they and their respective adherents fought for five days against each other on the banks of the Great Orange River. Africander had now some intention of leaving the west side of Africa, and of taking up his residence in the vicinity of Berend, for the remainder of his days." Vol. II. pp. 237—239.

We say nothing here of the missions to the south of the Orange River, and within the bounds of the colony of the Cape of Good Hope. Our former volumes contain such ample details, of the successful labours both of the Moravian Brethren and of the London Missionary Society, as to render this unnecessary. We are anxious rather to collect, from the account given us of those newer and more remote missions attempted to the north of the Orange River, such facts as are calculated to encourage the hope of introducing the Gospel, with all its attendant blessings, among those barbarous tribes which have now for the first time been brought to our knowledge. The road has at least been smoothed and prepared. The kind reception which has been given to the missionaries by some of the native chiefs, and the actual or projected establishment, with the fullest consent of the chiefs and people, of missionary settlements so far up in the interior, are favourable omens of ultimate success. We see little danger for those establishments, provided the missionaries, and future travellers into the same quarter, conduct themselves in the peaceable and prudent manner which has distinguished all Mr. Campbell's proceedings; and, should these settlements flourish, they will, in no long time, send out shoots and branches to overspread the neighbouring districts. An impression has been made upon the minds of several of the chiefs, that the missionaries are harmless, friendly, and disinterested men, travelling into the interior for the pur-

pose of propagating a humane and benevolent religion. This is a considerable point gained ; and the circumstance already mentioned of Matteebe, the chief of Lattakoo, having actually been induced, through the influence of the missionaries, to put a stop to his commandoes, reminds us not a little of the behaviour of Pomare, the Otaheitan Monarch, in throwing his idols into the sea ; though the progress made of late towards the conversion of the South Sea islanders affords unquestionably a more hopeful prospect than any thing which has yet taken place in the interior of Africa.

We rejoice most devoutly in every favourable symptom of success in this quarter, and would earnestly recommend unwearied perseverance in the good work. We cannot, it is true, be blind to the very small effect which has hitherto been produced upon the minds of those natives of southern Africa who lie beyond the boundaries of the Cape colony. Indeed, as yet, religious instruction has been communicated to the natives of Lattakoo, and the places north of it, only through the medium of an interpreter ; and among them we meet with no instance of decided conversion. Sometimes the hearers are apparently attentive ; at other times they are noisy and troublesome ; but no permanent impression seems yet to be made beyond that of the peaceful character of our religion, and of the men who administer it. The sight of a bead or a snuff-box seems at all times sufficient to put to flight every idea of a religious nature. We do not say that this is surprising in savages, nor that it is altogether unlike the conduct of many nominal Christians, who call themselves civilized : but we think it proves two things ; the natural aversion of the human heart to spiritual subjects, which is the great doctrine that lies at the foundation of Christianity, and also the importance of intellectual culture, through the medium of general education, in order to raise these

poor creatures some degrees higher in the scale of rational and reflecting beings. We have only to cast our eye over Mr. Campbell's details, in which he records his conversations with some of the better disposed and more intelligent among the natives, in order to be convinced of the darkness and ignorance which cloud their understandings, upon all subjects which lie beyond the reach of their senses, and the sphere of their daily occupations. We allude particularly to the conversations with Matteebe and Munameets, (Vol. I. pp. 77—81.) two of the best friends of the Missionaries. Their answers to our author's interrogatories exhibit, with few exceptions, a certain childishness of intellect, which is somewhat discouraging. Mr. Campbell admits that little impression can be hoped for, "till the Missionaries can address them in their own tongue without an interpreter." The necessity for an interpreter is no doubt one very great inconvenience ; but, humanly speaking, little effect will be produced till "their frivolity," of which Mr. Campbell so grievously complains, is in some degree subdued by the discipline of a religious education.

And yet let us here guard against being thought to undervalue the efficacy of the preaching of Christ crucified, under the influence of the Holy Spirit, on the most untutored minds. We cannot forget what the Greenlanders, now such distinguished trophies of the power of redeeming grace, once were. The poet's description of them is no fiction ; it is drawn in the sober colours of truth, and, almost in every line of it, finds its counterpart in the inhabitants of Lattakoo, Mashow, and Kurreechane.

" What were they ? What some fools
are made by art
They were by nature—Atheists, head
and heart.
The gross idolatry blind heathens teach,
Was too refined for them, beyond their
reach.

They were, what base credulity believes
 True Christians are—dissemblers,
 drunkards, thieves.
 The full gorg'd savage, at his nauseous
 feast
 Spent half the darkness, and snor'd out
 the rest ;
 Was one whom Justice, on an equal
 plan,
 Denouncing death upon the sins of
 man,
 Might almost have indulged with an
 escape,
 Chargeable only with a human shape."

The change wrought by Christianity on the Greenlander, will, we trust, in a much shorter space than that in which it crowned the labours of the patient and persevering Moravian, show, in the case of these almost equally degraded children of Africa, that the Gospel, like its Author, the same yesterday, to-day, and for ever, is still the Power of God and the Wisdom of God, reaching the heart, and elevating the aim, and enlightening the understanding, and renovating the life, even of these barbarians ; and that we shall see renewed in these southern regions, the scenes, which under the icy pole, nearly a century ago, gladdened the hosts of heaven itself.

"The wretch who once sang wildly,
 danc'd and laugh'd,
 And suck'd in dizzy madness with his
 draught,
 Has wept a silent flood, revers'd his
 ways,
 Is sober, meek, benevolent, and prays ;
 Feeds sparingly, communicates his
 store,
 And he that stole has learn'd to steal
 no more."

Let us not, however, from any thing we have said, be thought, for one moment, to insinuate that the Missionaries in South Africa have been backward in the establishment of schools for the instruction of the natives. It is, in truth, one of the grand instruments which they employ, and wisely employ, for forwarding the great object of their mission ; and which, without meaning in any degree to detract

from the efficacy and the necessity of that Divine influence which can alone prosper the best exertions of missionaries, we must always regard as an essential and indispensable means of success.

We do not deny that particular instances may, here and there, be found, in which the good seed of the word grows up in a sudden and surprising manner. But we do not live in an age of miracles, nor have we any right to expect them. The only way in which the Gospel is likely to be extensively propagated, under the present economy of Providence, is by the labours of missionaries, and the general diffusion of the Scriptures, co-operating with the power of education, and with the progress of mental culture and improvement. The work of conversion may probably be, at first, far more gradual than many sanguine minds imagine ; but it may not be, on that account, less solid or less sincere.

We shall not be suspected of undervaluing the importance of missionaries, or of a general circulation of the Scriptures, as instruments for the conversion of the heathen. There is, however, one topic relating to this great work, upon which we wish to say a few words, as it has engaged perhaps less attention than it deserves ; we mean, *the importance of promoting, as much as possible, knowledge, piety, and zeal among the professed Christians of our several foreign establishments.* We do well, no doubt, in despatching missionaries from our own shores. We do well in translating the Scriptures into various languages, and circulating them far and widely. But we are disposed to think, that our own colonies and settlements must be far more completely Christianized than they are at present, before any considerable progress will be made towards the conversion of the heathen in their immediate vicinity, or among whom they dwell. We seem to want, in the first instance, missionaries to our own countrymen residing in foreign lands : in other words, we want a greater number of pious, able, and devoted mini-

sters, who, by extending the influence of pure and vital Christianity amongst the inhabitants of our foreign possessions, may stir up the local authorities and local settlers to a warm concern for the moral and spiritual welfare of the Heathens or Mohammedans around them. We should like to see missionary colleges established, as far as possible, at our several *points of contact* with the Heathen and Mohammedan world, for the purpose of sending forth well educated and duly qualified teachers, whose vicinity, and local knowledge, and opportunities, would give them a mighty advantage over others, who have to travel thousands of miles, and to learn a new and uncouth tongue, before they can venture upon the scene of action. There is as much difference between despatching missionaries from this country, and affording them, in regular supply, from settlements in the immediate neighbourhood of the people to be converted, as between cannonading a besieged town from a considerable distance, and approaching it by trenches, or storming the ramparts. A regular supply of *local missionaries* cannot indeed be expected from colonies in their infant state; but, as soon as it becomes practicable, we feel assured that it will be the most effectual means of attacking the strong holds of pagan superstition and idolatry. In the mean time, till such establishments can be brought into action, through the gradual advancement of our colonies in strength and numbers and piety, it is no despicable point gained, even were our immediate labours to accomplish little more than this—namely, *to call forth a continually increasing sense of duty in the minds of Christians, with respect to the propagation of the Gospel.* Even were our present success confined to this, we should be tilling the ground, and preparing it for yielding an abundant harvest in the course

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of the next hundred years. And however our sanguine hopes might be disappointed by so tardy a process, yet, when we consider the grand results which must ultimately follow, we ought to be content thus to labour as hewers of wood and drawers of water in the vineyard of our Lord. What we are anxious to impress on the minds of all, with a view to secure them against possible disappointment, and to animate them to persevere even under the most discouraging circumstances, is this: that all their efforts, and all their contributions, and all their prayers, are eminently due to this object, from those whose hearts are warmed by the love of Christ, whatever be the visible success which attends their labours. The duty of exertion is ours. The event is His to whom a thousand years are as one day.

Till a few years past, the intercourse of European nations with the heathen world has been unhappily such as to confirm their worst prejudices against us, and to exhibit Christianity to their view under an odious and revolting form. We have not only done little or nothing for the conversion of the heathen, but, in most cases, we have done worse than nothing, by setting an example of corrupt morals, and by persevering far too long, especially in Africa, in a system of selfish rapacity, or downright cruelty and oppression. But we hope and believe that a brighter day is now dawning upon these distant habitations. We hope that this foul stain upon the Christian name is about to be effaced. The period is approaching, we trust, when Christians will be no longer found resorting to foreign countries and barbarous shores for the mere ends of commercial intercourse, or, as in the case of the Slave Trade, for the infernal purpose of a traffic in human flesh; but when they will be hailed as the messengers of civilization, morals, and true reli-

gion, bringing light to those who sit in darkness, and directing their wandering steps into the paths of everlasting peace.

As most sincere and cordial adherents to the Church of England, we should be delighted to see her constitution, liturgy, and communion, extending themselves over the whole world. We not only think the constitution of our church to be most agreeable to the model of primitive times, but we see a uniform simplicity, sobriety, and wisdom, mingling with the fervour of her devotions. We would therefore earnestly exhort her members to take the lead in the conversion of the heathen. But if her influence is not to extend universally—and we cannot expect that it should, under the actual circumstances of the world—we shall hail with unfeigned pleasure the successful co-operation of other denominations of Christians in the work of Missions. He must have a dull head, or a cold heart, who, when he casts an eye over the boundless desert of human ignorance, vice, and misery, can withhold his Christian sympathy and good wishes from any class of labourers who are honestly attempting to reclaim the soil, even though he may not think that they proceed according to the wisest plans, or follow the very best models. The glory of Christianity is its *future* prospects. But were its influence confined only to the present life, we should still hardly envy the man who remained indifferent to its propagation, or who did not consider the possession of it, even under its most disadvantageous forms, as a desirable substitute for the ignorance, brutishness, ferocity, filth, and wretchedness of Bushmen and Corannas.

There remains one subject to which we have already adverted, but on which we are desirous of adding a few words; we mean, the subject of Slavery and the Slave Trade. Happily for the Matchappees and Marootzees, the inroads

of the Christian Missionary among them has preceded those of the Negro merchant. But we cannot deny that the presence of the former will form but a very inadequate protection from the cupidity of the latter, if Slavery shall be permitted to establish itself in the newly located lands of the colony of the Cape. Removed as these lands are to a great distance from official control, what shall hinder their occupiers, if slavery is there recognised as a legal institution, from making draughts of labourers for their cultivation, from the population of Lattakoo, Mashow, and Kurreechane? The Government, we are told, mean to make it a special condition of future grants, that the lands shall not be tilled by Slaves. But this provision comes too late. The plague is already begun. With dismay we read the following passages. "At 4 p. m. we crossed the limits," the northern limits, "of the colony," which are only 230 miles south of Lattakoo, "and at five arrived at Pinnar's Place, where there is a substantial farm-house, with barns, *slave houses*, and a good garden. The family were from home: only *a few slaves* were left to guard the place."—After travelling about 70 miles farther south, "we met," says Mr. Campbell, "several persons in the evening returning from the sale of a neighbouring farmer's *effects*, who reported that eight *slaves* had been sold for 16,000 rix-dollars, about 1600*l.* sterling. A woman, with her sucking child, was sold for 5000 rix-dollars, the prospect of her having more children increasing her value. A female sucking child fetched 1300 rix-dollars, and a boy sold for 3000." Vol. II. p. 325.

Already, therefore, in lands located by the British Government, since the Abolition of the Slave Trade, has Slavery, from some unaccountable oversight, been permitted to root itself; and a new mart to be thus opened for Slaves. In the

very region which has been selected for colonizing the distressed population of the United Kingdom, has this demoralizing institution already been recognised and established; and men, and women, and sucking children, are already counted among the farmer's effects, and sold by auction in common with his oxen, and pigs, and poultry. We trust that an early call will be made in Parliament for information on this point, in order to ascertain by whose counsel, or by whose want of counsel, while we are parading our humanity in every court of Europe, and undertaking a sort of crusade against the Slave Trade of other nations, we have thus permitted what is, in fact, a new Slave Colony, to be growing up within our own dominions, and in the immediate vicinity of almost the only portion of Africa which has hitherto escaped the pestilential breath of the slave-trader. We dread the influence of such a colony. The men, and women, and sucking children, of the Matchappee and Ma-rootzee nation, it will probably be discovered, may be procured at a less costly rate than those of the bankrupt farmer of Sneuwberg. A little fraud, and a little force, employed in getting possession of them, will be an expedient for thriving in the world, better suited to many of the needy and lawless adventurers who are likely to visit this region, than either paying from 2000 to 3000 rix-dollars a-head for labourers, or toiling with their own hands for a subsistence. At least, then, let the actual extent of the evil be forthwith ascertained with accuracy, and its growth be prevented, so far as the vigilance of the Government can prevent it. But the only *effectual* remedy will be, without farther delay, absolutely to interdict slavery itself beyond the limits of the ancient colony, and at once to manumit all slaves found there. But since it has been through the supineness of the Government that slavery has been

thus suffered to extend itself, the cost of this manumission ought to be defrayed, partly at least, at the public expense, in all cases where the colonist can show that he has come into possession of the slaves fairly, and without any violation of the Abolition Law. Justice and good faith would seem imperatively to prescribe this course, even if the sacrifice were much larger than it will probably be found to be. The number of slaves is as yet small, perhaps not more than a thousand; but if it were much larger, we do not see that government would thereby be exempted from the necessity of entirely undoing the evil which they might so easily have prevented, and which they are bound forthwith to repair. We would strongly urge the immediate consideration of this momentous subject on the friends of the African race in Parliament.

The Essay on "the Influence of a Moral Life on our Judgment in Matters of Faith," to which the Society for promoting Christian Knowledge and Church Union in the Diocese of St. David's adjudged its Premium for 1821.
By the Rev. SAMUEL CHARLES WILKS, A. M. Author of Christian Essays, Signs of Conversion and Unconversion in Ministers, Claims and Duties of the Church, &c. Dedicated, by permission, to the Lord Bishop of Durham. London. 1822. 2s. 6d.

THE motto of this Essay is founded on the declaration of our Lord, John vii. 17: "*If any man will do his will, (the will of God,) he shall know of the doctrine whether it be of God, or whether I speak of myself.*" We had occasion, in our volume for 1810, (p. 221,) to review a very valuable sermon, entitled, "*Obedience the Path to religious Knowledge,*" preached before the University of Oxford, by the Rev.

Daniel Wilson, from this text; a passage which, though it seems to relate more directly to the acknowledgment of our Lord's character and mission, may, without impropriety, be viewed in the larger acceptance given to it by Mr. Wilson, as including generally a disposition of ingenuous obedience to the Divine commands. In this view also the proposers of the St. David's Premium seem to construe it; though they have somewhat narrowed their ground, and abridged the evangelical import of the passage, by the wording of their thesis. The expression, "a moral life," is by no means tantamount, in the ordinary signification of the term, to "doing the will of God," which includes, among other things, the exercise of those regenerate and holy *dispositions* implanted in the soul by the Holy Spirit, from which alone *true* morality, that is *Christian* morality, can proceed.

In the Essay before us, the author, though taking his thesis as he found it, has, in the course of his argument, almost necessarily been led to enlarge its more obvious signification. His Essay might be entitled, "The influence of an ingenuous desire to know and perform the will of God, and of those devout habits which accompany such a desire, upon the judgment in matters of faith." We shall cite a few passages illustrative of the manner in which he has endeavoured to prove his position; referring our readers to our review of Mr. Wilson's discourse, already mentioned, for our own opinions on the general subject, which it will not be necessary to repeat on the present occasion.

The Essay is introduced by the following preparatory remarks:

"In tracing the origin and progress of religion in the human soul, it is impossible to reduce it to a series of precise and invariable operations, and to allot to each of our faculties and powers its definite share in the general process. It seems indeed to be the ordinary

course of the Holy Spirit, in his agency on the heart and mind of man, first to illuminate and convince—then to convert—then to sanctify;—or, in other words, first to lead men to a perception of their natural condition, and of the character of the Gospel; to teach them their sinfulness and spiritual inability; and to pour into their hearts the grace of contrition and penitence; then to guide them as conscious transgressors to the Great Sacrifice of Calvary, to repose by faith in the death and merits of the Saviour alone for pardon and acceptance with God; and then to bestow upon them that peace which accompanies a true and lively faith—to sanctify them by his gracious influences—and to render them fruitful in every good word and work, as becometh those who being bought with a price are not their own, but are bound in point of duty, and are also anxious in conformity with their renewed nature, to live no longer unto themselves, but unto Him who loved them, and gave Himself for them. But the successive stages of this spiritual process do not always follow each other in the strict order assigned to them by artificial systems of theology: sometimes the understanding, sometimes the will, sometimes the affections, seem to take the lead. The graces of love, joy, faith, zeal, humility, vigilance, knowledge, though co-existing in the heart of every true Christian, do not always unite in equal proportions, or follow each other at accurately defined intervals. They mutually act and re-act, augmenting each other by their reciprocal influence; so that what was originally an effect, becomes in its turn a cause, and gives birth to new causes and effects in perpetual succession.

"These remarks apply in an especial manner to the three Christian graces of Knowledge, Faith, and Obedience. Strictly speaking, there must be some degree of knowledge before there can be faith: 'he that cometh to God must first know that He exists, and that He is a rewarder of them that diligently seek him.' There must also be faith before there can be genuine obedience; for faith is the only true source of Christian virtue. Yet, on the other hand, our Lord teaches us, that 'if any man will do the will of God,'—that is, will commence a course of humble and ingenuous obedience,—'he shall know of the doctrine.' his practical attention to duty shall prove the harbinger of new accessions of spiritual information: and

not of information only, but of faith also; for the Scriptures accurately trace up the want of faith to a moral as well as merely mental obliquity; they speak of ‘an evil heart of unbelief,’—an expression which, however peculiar it may seem, will, upon investigation, be found perfectly philosophical, and consistent with the phenomena of daily fact and experience.

“ We shall illustrate the subject under consideration, by a series of remarks bearing upon the two following propositions:—

“ First, That unholiness either of heart or life has a powerful influence in depraving the judgment in matters of religion; and,

“ Secondly, That an humble and conscientious endeavour to ‘do the will of God,’ is eminently conducive to the progress both of faith and spiritual understanding.” pp. 1—4.

The writer begins with the grosser instances of moral turpitude, as connected with infidel principles. But these are not the *only* sources of infidelity; for as there are vices of less revolting aspect than treason and assassination, so there are various approaches towards a rejection of the Gospel, of a more specious character than the open blasphemies of a profligate Atheism.

“ There is not an anti-christian or an unchristian principle, which may not lead to a corresponding anti-christian or unchristian creed. The more malignant passions will have this effect; as we find from Acts xiii. where we are informed (ver. 48) that the Gentiles ‘were glad, and glorified the word of the Lord, and believed;’ but the Jews (ver. 45) ‘being filled with envy, spake against those things which were spoken by Paul, contradicting and blaspheming.’—The selfish passions also may produce the same effect. Thus ‘the Pharisees, who were covetous, heard all these things, and derided him.’ (Luke xvi. 14.)—The proud and vain and ambitious passions also may have the same effect. ‘They did not confess Him, lest they should be put out of the synagogue; for they loved the praise of men more than the praise of God.’ ‘How can ye believe that have honour one of another?’—Thus enmity, covetousness,

vain-glory, to which various other evil principles might be added, are proved by scriptural testimony to be capable of subverting faith, and even of conducting men to the awful extremes of contradiction, derision, and blasphemy.” pp. 7, 8.

The next stage of the argument applies to those less obvious approaches to infidelity which sometimes display themselves in Antinomianism, Socinianism, and kindred heresies; and to those more decorous sins—sins of the heart, or sins of the intellect—which may greatly impede the spiritual perceptions, and vitiate the spiritual taste, even where there is no temptation to palliate the grosser enormities of a profligate life. Stubborn pertinacity, presumption, levity, self-confidence, and a proud dictatorial and dogmatical spirit, are all hostile, both to a reverential submission to scriptural authority, and to the formation of just conclusions from scriptural premises. *Pride*, in particular, is specified as having ever been at war with a devout admission of the peculiar doctrines, and a practical obedience to the precepts of the Gospel.

“ How often do we find, even in the case of persons who are not vicious in their lives,—nay, who perhaps preserve a respectable decorum of conduct,—that the heart is prejudiced against a practical admission of Divine Truth, at least of its more peculiar and mysterious doctrines, on account of the Scriptures not making their appeal to mankind in such a manner as to gratify the pride of the intellect! They find themselves required to believe promptly and implicitly upon the strength of a Divine declaration; they are enjoined to admit, without hesitation or scruple, many things that they cannot fully understand; and they are invited, yea, commanded, on pain of eternal condemnation, to embrace exactly the same faith which has been professed by thousands of the most illiterate of mankind;—in common, it is true, with men of the highest order of thought, and the most extensive range of literature; but still a faith which owns no submission to human intellect, and refuses to bow its

lofty claims before the tribunal of any created mind, however wide its grasp or exalted its powers. A mind vain of its intellectual superiority, and unsubdued by the grace of God, will not easily be persuaded to submit to this; it will recoil from such an unreserved self-dedication; it will demand something more conciliating to the pride of the human heart; and will venture peremptorily to set down as false, whatever cannot be inferred by the deductions of uninspired reason, or, at least, which, when revealed, cannot be fathomed and fortified by human philosophy." pp. 11—13.

This position is thus illustrated :

"To what but to this cause, combining indeed with some other subordinate ones, must we attribute the vehement opposition which has always been carried on against that fundamental article of the Christian system, and of our Protestant Church—the doctrine of justification solely by faith? The humble practical Christian, whether poor or rich, illiterate or learned, discovers no moral danger attending this doctrine: so far from it, he feels it to be in his own case, and observes it to be in the case of others, not only 'very full of comfort,' but a powerful motive to love, to gratitude, and to good works; and he is perfectly convinced, that if any persons would so far abuse it as to say, 'Let us sin that grace may abound,' they understand not its real nature—much less are they among those who have a scriptural right to take to themselves the blessings which it exhibits. But the mere intellectual reasoner, experiencing nothing of the practical effects of the Gospel in his own soul, affectedly recoils at such a doctrine. It is not enough to prove that it is revealed in the sacred Scriptures; it must also comport with his long-cherished prejudices and prepossessions, or, as he considers them, his reasonable deductions: he must see that the doctrine has some other basis to rest upon than mere authority, even though that authority be the authority of God himself; for till he can fully demonstrate the propriety of this Divine arrangement, and solve every difficulty which a presumptuous intellect may consider as flowing from it, (which he is least of all likely to do while he remains in his present attitude

of mind,) he will not submit to the doctrines of the Cross of Christ, or adore that 'mystery of godliness,' which is involved in every part of the disclosures of Revelation." pp. 13,14.

The author next proceeds to show that gross vices, on the one hand, and mental sins, on the other, (to which two classes of impediments the preceding remarks chiefly apply,) are not the *only* forms of moral evil which may cloud the judgment in matters of faith; for that even the ordinary habits in which the great body of mankind pass their lives, without any suspicion of their evil tendency, may powerfully exert the same influence; nay, that the sincere Christian himself may often discover, within his own bosom, strong proofs of the effect of unholliness of heart or conduct, in obscuring his spiritual understanding and weakening his faith.

"No sooner does he relax in his Christian vigilance, no sooner does he become secularized in his temper,—no sooner does he grieve the Holy Spirit by pride, or lukewarmness, or the neglect of prayer, or inattention to any known duty, or indulgence in any known sin,—than he finds that he cannot realize, as at more devout moments, the sentiments which become his holy profession; he perhaps feels inclined to harbour a secret wish that he may have too strictly construed the self-denying character of the Gospel; his mind begins at times to waver respecting some of its essential truths: and while thus under the influence of temptation, he may even venture for a moment to question its Divine authority." pp. 15, 16.

Having endeavoured to prove the fact, the author proceeds to account for it. He particularly urges three reasons why an unhallowed state of the moral and spiritual volitions ordinarily presents so complete a barrier to the attainment of religious truth; namely, because it prevents a conscientious application of mind to the subject; because it argues a want of due preparation and aptitude of heart

for receiving instruction; and because the teaching of the Holy Spirit, by whose guidance alone we can have a right knowledge in the concerns of our salvation, will not be afforded to any but the meek and honest inquirer. The moral inaptitude of a corrupt heart for estimating aright the character of the Gospel, is thus illustrated :—

"How is it possible that a dispensation, of which the prominent feature is 'righteousness and true holiness,' should approve itself either to the judgment or the heart of a being whose perceptions are clouded by moral prejudice and the love of sin? For example; the Scriptures every where exhibit to us the excellency of the law of God: but how can this excellency be duly felt by one who regards that law with abhorrence, on account of the restraints which it imposes upon his unbridled appetites? The Scriptures again constantly speak of the happiness of a life of devotion to God: but how can this be admitted by one who places his happiness exclusively in earthly gratifications? The Scriptures declare that 'to be carnally minded is death, but to be spiritually minded is life and peace:' but how can this be credited by one whose whole practice proceeds upon quite a contrary estimate? The Scriptures speak throughout of sin, in all its modifications, as an evil of enormous magnitude: but to such a person no evil is apparent, except indeed so far as the temporal interests of society are concerned. The Scriptures describe the equity of God in visiting every breach of his laws with the severest infliction of judgment: but to a man in the state of mind we are describing, such a proceeding appears far from equitable; and he even ventures perhaps to think it nothing short of tyranny to inflict punishment for what he calls the 'innocent propensities' of the human character. The Scriptures speak of whatever is holy, whatever resembles God, as excellent and lovely: but the individual in question perceives no loveliness in any thing of the kind: on the contrary, he views a life of piety as both morbid and misanthropical; and would gladly prefer the vain pleasures of a sinful, as well as a transitory, existence, to what he is pleased to consider the gloom and austerity of scriptural

devotion. In short, while his whole constitution remains under the dominion of sin, there must necessarily be a corresponding inaptitude for attaining a right judgment on religious subjects; for such subjects, it must ever be remembered, are not, like the deductions of mathematical or physical science, merely speculative;—no—they powerfully affect the life and actions; they involve the operation of the will and affections; and therefore the study of them can be entered upon with advantage only where there is a suitable 'preparation of heart'; and such a preparation, it is obvious, can never exist where a preference for the ways of sin is deliberately cherished." pp. 21—23.

The narratives of Cornelius and the Ethiopian Eunuch are dwelt upon in corroboration of the foregoing arguments. The testimony of these memorable instances is also adduced in reply to some of the principal objections which may be alleged against the positions on which the Essay is founded.

"Should it be urged, for example, on the one hand, by any systematic doctrinalist, that an endeavour, however ingenuous, to obey the commands of God, while there still remains great doctrinal ignorance in the mind, is not likely to lead beyond mere formalism or pharisaism; nay, is even less favourable to an humble reception of the Gospel, than a state of allowed vice; these remarkable instances, in which the Almighty was pleased to honour such a teachable disposition of mind with peculiar approbation, and to gratify the desires of these penitent inquirers by miraculously sending to them the knowledge of the truth, will prove the fallacy of so unscriptural an hypothesis. The case of the Scribes and Pharisees, of whom our Lord said that publicans and sinners should enter the kingdom of God before them, was of a very different kind. In those haughty self-justitiaries there was no disposition conscientiously to perform even the ordinary duties of morality: they subverted the Divine Law by vain traditions and superstitions; and far from exhibiting any tenderness of conscience, any disposition to practise what they already knew, and to look humbly for further instruction, they were perfectly con-

tented with their own attainments, and even made use of their knowledge in order to relax by disingenuous glosses the obligations of the system which they professed. It is obvious that such characters possessed nothing in common with the devout and diffident inquirer to whom exclusively the promises of Divine illumination are made.

"Or should it be urged, on the other hand, by a far more numerous class of objectors, that moral conduct is all that is necessary for human salvation; should it be said, in contradiction to the declarations of Scripture, and the language of our established church, that 'every man shall be saved by the law or sect which he professeth, so that he be diligent to frame his life according to that law, and the light of nature'; we have here two remarkable cases in which God saw fit in a most conspicuous manner to evince the necessity of Divine revelation in general, and particularly of faith in the atonement of our Lord Jesus Christ, and the other distinguishing doctrines of the Gospel, by sending chosen servants expressly to instruct Cornelius and the Ethiopian Eunuch in points of this nature, notwithstanding their previous devoutness and moral deportment.

"In short, should it be argued that, upon the hypothesis which it has been the object of these pages to enforce, any point of Christian faith or practice is rendered unnecessary, we may confidently appeal to the two examples under consideration to prove the contrary. Should it be doubted, for example, whether an ingenuous desire to obey the will of God, even before we are fully acquainted with it, is an important and characteristic mark of incipient conversion, we may adduce the history of Cornelius and the Ethiopian Eunuch, to show how conspicuous a place such a disposition occupied in the first stages of *their* religious inquiries. Or should it be urged, that if practical obedience be of so much importance, there is no great necessity for prayer or sacred study, we may remind the objector that it was while the Roman Centurion was fasting and praying, and the Ethiopian Treasurer was diligently reading the Scriptures, that God was pleased to mark his approval of their conduct by sending them the means of further instruction. Or should it be objected that the preceding remarks would reduce religion to mere ingenuousness of

principle, thus superseding the necessity for correctness of religious doctrine and faith, we may show that these very narratives teach quite a different lesson; for Philip expressly said, 'If thou believest with all thine heart, thou mayest be baptized'; and he answered and said, 'I believe that Jesus Christ is the Son of God.' And lastly, should it be urged that if practical obedience have such a tendency to lead to scriptural knowledge, the agency of the Holy Spirit is rendered unnecessary, it is obvious to reply from the same narratives, that it was the Holy Spirit who, though unseen by mortal eyes, implanted and fostered the rising graces of Cornelius and the Ethiopian Eunuch, who further provided the means for their instruction, who opened their hearts to receive it, and who is expressly mentioned as having been present by his Divine influences with both these devout men at their baptism; thus showing throughout the whole process of their conversion, the need of his own all-powerful agency, even while he saw fit to employ the ordinary means of prayer, and fasting, and preparatory dispositions, and the study of the Scriptures, and the Christian ministry and sacraments, to effect his gracious purposes." pp. 33—38.

Upon the whole review of this subject, we are inclined to think that some religious persons attribute far too little importance to those devout affections, those teachable dispositions, and that moral integrity of deportment, which often characterize the first stages of true conversion to God: especially where the temper is naturally amiable and the conduct exempt from vicious habits. Hence the bruised reed is often broken, and the smoking flax quenched. An ingenuous inquirer, if he fall into the society of such persons, instead of being taken by the hand as a brother, and "shown the way of God more perfectly," is at once proclaimed a pharisee, and a deliberate impugner of the essential doctrines of the Gospel; doctrines for the humble and practical reception of which his heart may have been prepared by the Holy Spirit long before he has attained clear views of their relative bear-

ings as a system. There is too much inclination in some quarters to "limit the Holy One of Israel;" to confine all the operations of Divine grace to one specific form and order; and to construct a Procrustean bed, of perhaps very unscriptural dimensions, on which to measure every variety of religious experience, without any allowance for the innumerable differences of age, understanding, education, or habits. It is true, that in the sight of God there are but *two* classes of human character, separated from each other by a decisive line of demarcation. *He* knows infallibly who are converted, and who are not; who love and fear him, and who do not; who are justified, and who are not: but to the clouded perceptions even of the best of men, characters often appear in a more dubious light. Between the broadly marked sinner and the broadly marked Christian, there are many shades; so that it is often rash, and seldom necessary, to attempt to decide on the character of others, except where the lines are traced in plain and visible colours of truth or error, of spirituality or worldly-mindedness. It is not the mere adoption of certain dogmata, however scriptural, that renders a man a faithful disciple of Jesus Christ, partaker of a new

nature, and an ornament to his holy profession; nor, on the other hand, is it always a proof that there is *no* sincerity of heart, *no* commencement of Divine instruction, because much ignorance and many prejudices still remain in the mind. An anxious, steady, and persevering, even though slow, advancement, will in the end bring the spiritual pilgrim far nearer to the most commanding altitudes of Christian doctrine and experience, than the self-sufficient indolence of the opinionated religionist, who, beginning with a larger stock of knowledge, but destitute of the same humility and submission of heart, is content with his present attainments, and measures all other men by his own standard, instead of measuring himself by the standard of the word of God. We are aware indeed, though we cannot dwell upon them at present, that there are dangers on the other side; dangers against which we are as anxious our readers should be on their guard as against the one under consideration. Happy is the man whose *knowledge*, whose *faith*, whose *love*, whose *joy*, whose *obedience*, go hand in hand, growing equally and in due proportion, till they come to the fulness of the stature of the perfect man in Christ Jesus.

Literary and Philosophical Intelligence, &c. &c.

GREAT BRITAIN.

PREPARING for publication:—*Notices of Ancient Armour*; by Dr. Meyrick;—*Letters and Conversations on Preaching*;—*Clavis Græca Biblica*, designed for Theological Students, who have not had a Classical Education; by the Rev. B. Andrews.

In the press: A Vindication of the first two Chapters of St. Matthew and St. Luke; by a Layman;—*Aedes Althorpianæ*; by the Rev. T. T. Dibden;—*Legendre's Geometry and Trigonometry*; translated by Dr. Brewster;—*Poems*; by the late Rev. Thos. Cherry.

CHRIST. OBSERV. No. 245.

Oxford.—The Venerable Archdeacon Goddard, D.D., is appointed Bampton Lecturer for the ensuing year.

A Grace has passed the Senate, to present copies of all such books, yet remaining in hand, as have been printed at the expense of the University, to the library of Bishop's College, Calcutta.

Cambridge.—With a view to encourage classical and theological studies in the University of Cambridge, a Grace lately passed the Senate to confirm proposals for the institution of a previous examination of candidates for

the degrees of Bachelor of Arts, Bachelor in Civil Law, and Bachelor in Physic. A public examination will be held in the Senate House, in the last week of the Lent term, to continue for three days: the subjects of examination are to be one of the four Gospels or the Acts of the Apostles, in the original Greek, and Paley's Evidences of Christianity; and one Greek, and one Latin classical author. The first of these annual examinations is to take place in the Lent term of 1824.

Westminster Abbey is again open for Divine service and to the public. The monuments have been cleaned, and the abbey renovated and repaired. Railings are placed in different directions, to prevent the public from crowding too closely around any particular monument. The sum which visitors will have to pay to inspect the curiosities, is two shillings, and no extra remuneration is to be given.

In a late number of the "Annals of Philosophy," a paper was communicated by Mr. Buckland, giving an account of what is alleged to be an "antediluvian den of hyænas," discovered last summer at Kirkdale, near Kirby Moorside, in Yorkshire. The den is a natural fissure, extending 300 feet into the body of the solid rock, and varying from two to five feet in height and breadth. Its mouth was overgrown with grass and bushes, and was accidentally intersected by the working of a stone quarry. It is on the slope of a hill, about 100 feet above the level of a small river, which, during a great part of the year, is engulfed. The bottom of the cavern is covered to the depth of about a foot with a sediment of mud: at the bottom of this mud, the floor of the cave was strewed from one end to the other with teeth and fragments of bones of the hyæna, elephant, rhinoceros, hippopotamus, horse, ox, two or three species of deer, bear, fox, water-rat, and birds. The bones are for the most part broken, and gnawed to pieces, and the teeth lie loose among the fragments of the bones. No bone or tooth has been rolled, or in the least acted on by water; nor are there any pebbles mixed with them. The bones are not at all mineralized. The extinct fossil hyæna is stated most nearly to resemble that species which now inhabits the Cape of Good Hope, whose teeth are adapted beyond those of any other animal to the purpose of cracking bones,

and whose habit it is to carry home parts of its prey to devour them in the caves of rocks which it inhabits. Five examples are given of bones of the same animal discovered in other parts of this island.

The Cambrian and Cymoodorion Societies are making extensive researches for inedited Welsh manuscripts and other antiquities of the Principality. Among the queries which they have issued, one is to ascertain whether there exists any translation, or portion of a translation, of the Scriptures into Welsh, more ancient than the Norman conquest, or than the art of printing.

RUSSIA.

A series of operations for a new measurement of the meridian, in the Russian provinces of the Baltic, will take place during the summer. Mr. Struve, professor of astronomy, will commence his labours at the 56th degree of north latitude on the meridian of the observatory of the university of Dorpat; and Dr. Walbeck, of the Swedish university of Abo, will act in concert with him.

EGYPT.

Our readers are doubtless acquainted with the many valuable relics of antiquity which have been discovered in this interesting country during the last few years; and particularly with those which, being portable, have been removed and brought to England. The British Museum, in particular, has received rich accessions of statuary, sarcophagi, altars, columns, and friezes from Thebes, Memphis, and other parts of Egypt. Various enterprising travellers have lately thrown much new light on the history and topography of the country, and among others some of our own countrymen. The French also are desirous of obtaining the honour of Egyptian discoveries. M. Caillaud, who is travelling among the ruins of Upper Egypt, writes from Senaar last July—

"I made you acquainted with the discovery of forty pyramids, part of forty-five of which I have taken the dimensions. I have also seen traces of a town, and the remains of a great temple with six sphinx-lions cut in brown free-stone. Discoveries since made confirm me in the opinion that this was the position of Meroë. The pyramids are to the East; and all, with the exception of one, have a little sanctuary towards the same quarter. After nine days' march from

Chendi, we arrived at the mouth of the **White River** : we were the first Europeans who had ever seen it, though **Bruce** was very close to it. This river, and not that seen by **Bruce**, is, I believe, the main branch, and in consequence the real **Nile**. I am more than ever decided to follow it."

INDIA.

A College has been instituted at **Poona**, under the sanction of Government, for the preservation and advancement of Hindoo literature, and the education of young men of the caste of **Brahmans**, in the several branches of science and knowledge which usually constitute the objects of study of the learned of India. Ten native professors have been appointed. All young men of respectability are admitted to attend the College gratis ; but with the view of encouraging useful learning, Government has allowed five rupees each per month, for the maintenance of one hundred scholars, ten in each branch of study. The books at present in the possession of Government are appropriated to the use of the College, and others are to be procured from **Calcutta**. The **Visram** palace is devoted to the institution.

Amongst various points of miscellaneous information contained in the Fourth Report of the **Calcutta School-book Society**, the recent establishment of a similar society at **Penang** is mentioned, and also the successful progress of the institutions at **Madras** and **Bombay**, and the endowment by Govern-

ment of the **Hindu College** at **Calcutta**, for the encouragement of the study of **Shanskreet**, and, through the medium of that language, of general literature. Mr. H. Wilson has consented to superintend the publication of the first six books of **Euclid** in the **Shanskreet** language. The republication of extensive editions of many of the Society's most useful elementary works has been determined on. Government has presented the sum of 7,000 rupees to the Society, and ordered a monthly contribution of 5,000 more.

UNITED STATES OF AMERICA.

A Society has lately been formed, on a national scale, for promoting the civilization and improvement of the Indian tribes within the United States. It is intended to give them instruction suited to their capacities ; and, with this view, to inquire minutely into their wants and habits, and every other particular connected with their history and country. It is also proposed to settle them, wherever practicable, in farms, and to promote regular habits among them. Most of the leading persons in the United States have become members of the institution. The Indians within the United States' territory amount to about 400,000.

Upwards of 200 gentlemen, of the city of **New-York**, have subscribed to an agreement, disapproving of the custom of giving wine at funerals ; and promising to discountenance it in their own families, and wherever their influence extends.

List of New Publications.

THEOLOGY.

Sermons on the Public Means of Grace ; the Fasts and Festivals of the Church ; on Scripture Characters, and various Practical Subjects, by the late Right Rev. Theodore Dehon, D. D. Bishop of the Protestant Episcopal Church, in the Diocese of South Carolina. 2 vols. 8vo. 1l. 1s.

Eighteen Sermons, intended to establish the inseparable Connexion between the Doctrines and the Practice of Christianity. 12mo. 5s.

Discourses, chiefly doctrinal, delivered in the Chapel of Trinity College, Dublin ; by B. Lloyd, D.D. 10s. 6d.

Grounds of Distinction between the Genuine New Testament and the Apocryphal Volume ; by the Rev. Thomas Rennell. 6s.

A Defence of the Clergy of the

Church of England, stating their Services, their Rights, and their Revenues ; by the Rev. Francis Thackeray. 8vo. 5s. 6d.

Treatise on the Sabbath ; by the Rev. John Glen. 5s.

Sermons, chiefly delivered in the Chapel of the East India College, Hertfordshire ; by the Rev. Charles Webb Le Bas, A. M. 10s. 6d.

Considerations on the Subject of Calvinism, and a short Treatise on Regeneration ; by the Rev. William Bruce Knight, A. M. 6s.

The Young Communicant's Remembrancer ; by the Rev. William Hamilton. 12mo. 3s. 6d.

An Abridgment of the Prophecies as connected with History, in Question and Answer ; selected from the best Authors ; by Anne Smith. 12mo.

A Sermon, preached at the Spital, on Easter Tuesday, 1822; by the Rev. Archdeacon Goddard, D.D.

Discourses adapted to the Pulpit or Family Use; by the Rev. Atkins Bray. 8vo. 8s.

Two Sermons, on Ezekiel iii. 17, and Deut. xxx. 19, 20; by the Rev. Charles R. Summer. 1s. 6d.

Institutions of Theology; or, a Concise System of Divinity; with reference under each article to some of the principal Authors who have treated of the subjects particularly and fully; by Alexander Ranken, D.D. one of the Ministers of Glasgow. 14s.

The Destruction of Jerusalem, as connected with Scripture Prophecies; by the Rev. G. Wilkins, A. M. 10s. 6d.

MISCELLANEOUS.

A New System of National and Practical Agriculture; by R. Donald. 2s. 6d.

William Lilly's Memoirs of his own Life and Times, &c. 8vo. 12s. 6d.

Life and Writings of John Home; by H. M'Kenzie, F. R. S. 7s.

An Inaugural Lecture delivered in the University of Glasgow; by D. K. Sandford, A. B. Oxon. Professor of Greek. 2s. 6d.

Observations on da Vinci's Last Supper; by J. W. de Goëthe. 4to. 15s.

The Topography of Troy; by Charles Maclaren. 9s.

An Account of the Abipones, an Equestrian People in the Interior of South America; translated from the Latin of Martin Dobrizhoffer. 3 vols. 8vo. 36s.

Statistical Account of Upper Canada; by R. Gourlay. 3 vols. 2l. 2s.

Recollections and Reflections, connected with Public Affairs during the Reign of George the Third; by John Nicholls. 2 vols. 19s.

The Fishes of the Ganges; by F. Hamilton, M.D. F.R.S.L. 4to. 5l. 5s.

The Entire Poems of Ossian, revised, illustrated, and authenticated by Visits to the Sites described; by H. Campbell, F.A.S. 2 vols. royal 12mo. illustrated with a map. 1l.

An Essay on the Scripture Doctrines of Adultery and Divorce; and on the Criminal Character and Punishment of Adultery by the Ancient Laws of England and other countries. Being a Subject proposed for Investigation by the Society for promoting Christian Knowledge in the Diocese of St. David's, and to which that Society awarded its Premium (by Benefaction) of Fifty Pounds, in Dec. 1821; by H. V. Tebbs, Proctor in Doctors' Commons. 8vo. 7s.

Hints towards the Right Improvement of the present Crisis; by Joseph Jones. 8vo. 5s.

Religious Intelligence.

SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE.

FROM the last Annual Report of the Society, which has lately been distributed among the members, we learn that the number of books disposed of on the terms of the Society, and gratuitously, during the year, has been,

Bibles(exclusive of the Society's Family Bible)	32,199
New Testaments and Psalters	45,682
Book of Common Prayer	85,301
Other bound books	75,550
Small Tracts, half-bound, &c.	827,044
Books and papers, issued gratis	176,315

Total 1,242,091

The following new books and tracts have been admitted on the Society's permanent catalogue within the year.
A plain Account of the Nature and Use of the Bible, with Directions for

using it, by the Rev. Edward Patterson, M. A.

A Manual of Instruction and Devotion, for the Use of Prisoners, by the Rev. Duke Yonge, M. A.

An edition of the Psalter in 24mo. introducing the Burial Service, and the Prayers to be used at Sea, for the Use of the Navy.

Ditto, without the above additions.

A Christian Guide for plain People, by the Rev. John Miller, M. A.

Thoughts for the Labouring Classes, by the Rev. John Miller, M. A.

It having appeared to the general Board desirable that the Greeks of the Ionian Islands should be supplied with Tracts written by the Ancient Fathers of the Church, in the Greek Language, the following were admitted on the Society's Catalogue.

S. Athanasius contra Gentiles.

S. Chrysostomus in Pentecosten Homiliae duæ.

S. Basilius ad adolescentes, quomodo ex Gentilium doctrinis proficiant.

S. Gregorius Nazienzenus adversus Julianum Imperatorem:—prior Invectiva.

The Sub-Committee appointed to consider of, and report upon, books suited to the formation of a supplemental catalogue, being anxious to make as early a selection as possible, that the views of the Society might be carried into immediate effect, a large list was prepared on the urgency of the occasion; but little opportunity having been allowed for very rigorous examination, the Committee are now employed in a careful revision of the works then adopted, and in the further selection of appropriate publications.

Seasonable supplies of books have been granted to the settlers at the Cape of Good Hope; to the Chatham Garrison Library, and to the King's Bench Prison.

The Special Committee for counteracting blasphemous and infidel publications, report, that during the present year, upwards of a million of books and tracts have been printed by order of the Committee, and about 900,000 have been issued to the public, either gratuitously or at very reduced prices. The whole expense incurred in printing and distributing these works may be taken at 4000*l.* To meet this heavy expenditure, the Special Fund, including the Society's grant of 1000*l.* amounts to 7326*l.* The balance being thus ample, it is intended to keep up the operations of the Special Fund another year, in hopes of obtaining an increased demand for works on the Society's Catalogue, among that part of the public who are not members of the Society.

The receipts of the Society from April, 1820, to April, 1821, amounted to 55,245*l.* and the payments to 52,954*l.* The number of members has increased to 14,530; and that of the diocesan and district committees at home and abroad to 225.

We extract from the Bishop of Llandaff's Sermon, prefixed to the Report, the following just and useful remarks on the necessity of making religious, and not merely intellectual, instruction, a principal feature in the education of the poor, and, we may add, of the rich also.

"The present is not, in the common acceptance of the term, an age of Ignorance. It is an age fruitful of know-

ledge of various kinds, and boastful of diffusing that knowledge to an extent incalculably beyond that which former ages had, perhaps, ever ventured to contemplate. So far as the mere exercise of intellectual power has been called forth, its claims are not to be gainsayed. It must be allowed, that never before were such pains taken, and successfully taken, to give to man, in the most depressed condition of his being, a consciousness of something nobler than mere animal instincts; a lively perception of that native force of intellect which is common to all our species, though not always known or felt even by those who are as amply endowed with it as their fellows. That this sort of illumination is infinitely more extended now than heretofore, is not to be denied. And something it undoubtedly is, to have given men a juster estimate of their natural powers; to have impressed them with notions, or persuasions, which may render them more sensible of the true dignity of their nature, and of the place they hold in the scale of moral being.

"But from this very circumstance arises a more imperious necessity of carefully attending to what yet remains to be accomplished. You may have taught man what he is; but you have yet to teach him what he ought to be. You may have shown him that he has powers, that he has energies, of which he was before unconscious; but you have yet to direct him to their proper use. You may have put weapons into his hands; but whether to use them to his welfare or to his destruction, he may be still untaught. Should you stop here, and deem the work of education completed merely by such a development of his faculties, it may well be doubted, whether, both upon himself and upon society, you have not inflicted an evil, rather than bestowed a good. Until discipline has performed its work; until principles have been instilled, laws of conduct laid down, rules and maxims of life inculcated, with competent sanctions to enforce their observance; all that has previously been done will be but vain and ostentatious show. It will be just enough to create pride, self-sufficiency, disquietude, discontent; to arouse the corrupt appetencies of nature, and to add strength to every inordinate affection;—but it will provide no counterpoise to evil propensity, no prevailing motive, either of restraint or

of encouragement, to give to the mind a proper bias and direction.

"It is dangerous, then, to imagine, that the work of education consists entirely, or even principally, in applying means to unfold the powers of the human mind, or in giving an increased momentum to its natural activity. If nothing more than this were done, society would be left exposed to a formidable conflict between ungovernable spirits, each eager to exercise his strength and inclination in the pursuit of his own object and the accomplishment of his own purpose, without regard to any general bond of mutual affection, or of moral influence. Peace and happiness, truth and justice, religion and piety, would still remain undefined, and doubtful terms, or unsanctioned, at least, by any authority which could give them effectual sway.

"So far is it from being true, that by increasing the vigour and the expansion of the mental faculties, the necessity of systematic instruction in religion is superseded; that, on the contrary, in proportion as their power is thus increased, is this necessity rendered more urgent. It is not in the nature of such faculties, and so excited, to remain inactive, or to be cold and listless when an object of pursuit is offered. The first plausible theory, whether true or false, which is presented to their contemplation, will engage attention; and, if it have any captivating features, will probably take strong hold of the affections; more especially, if it partake of those qualities which most readily fall in with the solicitations of appetite or passion. The first and most essential point, therefore, is to satisfy the cravings of the mind with such knowledge as shall best conduce to its moral, as well as intellectual, strength. As the latter increases, the former must still be enabled to maintain its due ascendancy: and better were it, that the one should be circumscribed, even within the narrowest limits, than that it should be suffered to range beyond the control of the other, under no guidance or direction but that of its own undisciplined propensities."

In the diocese of Calcutta, the Diocesan Committee at Calcutta appear, from their Report for the year 1820, to promote with great success the several designs of the Society. Early in the year, the Committee received a large consignment of the Society's Family

Bible, to the value of 558*l.* forty copies of which have been disposed of. The Committee having likewise received from the Society, in the course of the year, very large consignments of Bibles, Testaments, Common Prayer Books, and religious Tracts, have been enabled to furnish abundant supplies of those books and tracts to the several dépôt stations, particularly to the dépôts at Dinapore and Meerut, and to the dépôt recently established at Dacca and Chittagong. Of Prayer-books, Tracts, and elementary books, the Committee have also continued to afford supplies, as they have been called for, to the Military Orphan Asylum, the Free School, the Female Orphan Asylum, and other charitable institutions, and wherever else occasions have been offered for distributing them to advantage. Upon a representation from T.C. Plowden, Esq. that he had found the books and tracts obtained from the stores of the Committee highly useful and acceptable to persons employed in his office, it was resolved to make known to the Christians employed as writers in the several principal public offices, the existence of these publications, which are very cheap, and calculated to do much good. Accordingly, a circular on the subject was addressed to the heads of departments. In this circular, the Committee respectfully request, that catalogues of the books and tracts may be circulated among the Christians employed in the several public offices; and, at the same time, give an assurance, that, upon the application of the head of each department, they will have much pleasure in supplying from their stores, either at reduced prices or gratuitously, whatever may be required for the use of such persons. A great number of persons thankfully availed themselves of the offer; and a large quantity of books and tracts were furnished accordingly, the greater part being regularly paid for at the Society's prices. A small stock was also placed under the care of Dr. Willich, for the use of the apprentices and other Christians employed in the Botanical Gardens.

CHURCH OF ENGLAND TRACT SOCIETY.

The Society state in their Tenth Report, that his Grace the Archbishop of Tuam has corresponded with them on the means of circulating their tracts in Ireland; and that his communications

have been very beneficial in the promotion of that desirable object. The Archbishop has expressed his cordial approbation of the tracts; and has added his name as a patron of the Society, to those of the Bishops of Gloucester, St. David's, and Elphin.

The Lord Bishop of Bristol has also become a patron, and has accepted the office of president. His lordship states of the Society's publications, that he has never seen any tracts which appeared to him "better calculated to excite the attention of the lower classes, and to promote pious and devout feelings in their hearts;" and also "to excite a feeling of warm attachment to the Church of England."

The Committee have opened a communication with "The Religious Tract and Book Society for Ireland," from which they have been led to anticipate very important results, and have already received an order for 50,000 tracts. The Church Tract Society for Sheffield and its vicinity; the Durham Church Tract Society, under the patronage of its venerable Bishop; the Cork Religious Tract Society; the Religious Tract Society, established at York; and the Bath Religious Tract Society, have continued to assist the funds of the institution, and to make demands for its tracts. The Committee are likewise indebted to the continued exertions of their corresponding members in various parts of England and Wales.

A Society has been formed at Gloucester, under the Bishop of the diocese, for the circulation of such religious tracts as are on the list of the Bristol Tract Society, the Cheap Repository tracts, and any other tracts which shall be approved after due examination.—The Committee are very desirous of promoting parochial associations wherever they can be formed, and of receiving donations and subscriptions, however inconsiderable.

A "Prayer-book and Church-of-England Tract Society," has been formed at Dudley. By means of this association, the Society's tracts are in active circulation through a very populous district, where they are held in high estimation.

The following new tracts have issued since the last anniversary:—

Good Friday Intercession; or, the Churchman's Duty to pray for all Jews, Turks, Infidels and Heretics. **The Decalogue;** or, the Churchman's

Means of Humiliation, and Rule of Duty.

The Evil of Profane Swearing; or, Remarks on the Third Commandment. **Cottage Tracts on folio Sheets.**

A Clergyman's Address to his Parishioners, on Watchfulness.

A Clergyman's Address to his Parishioners, on the Value of the Holy Scriptures.

The issues during the year have been,	
By Sales, - - - - -	112,210
By Grants, - - - - -	9,164
To Subscribers with the Report,	2,130

Making a total of - - 123,504

Several pleasing testimonies of benefit resulting from these tracts, have been received from different clergymen: one, whose neighbourhood had been greatly infected with a deistical spirit, writes—"This year we have circulated more Bibles than in any preceding one; and particularly in those hamlets where Deists have abounded. The eagerness of all classes to procure Bibles, and their care to use them, are very pleasing circumstances; and we attribute them to the distribution of your and other tracts."

The Clergyman of a large town writes:

"I have heard of many instances of good resulting from your tracts. About four months ago, I put one or two of the tracts, on the Warning before the Communion, into every pew of my church, on a Sunday on which I had to give notice of the celebration of the Lord's supper. This was done before the congregation assembled. On the following Sunday the number of communicants was larger than it had ever been before, and it has been increasing ever since. My desire and prayer to God is, that, by such and other means, sinners may be brought to the saving knowledge of Christ, the members of our church be edified, and God be glorified among us."

The chaplain of the garrison at Halifax, in Nova Scotia, states, "that the tracts had excited great attention among the sick soldiers in the hospital, who had them continually in their hands."

The Committee are in expectation of receiving one or more valuable tracts on the subject of Popery. They wish also to enlarge their list of tracts for children. They strongly recommend the formation of local associations; and the assistance of the clergy in every

part of the kingdom to promote their important undertaking. We need not add how cordially we again recommend this excellent institution to the prayers and liberality of our readers.

PRAYER-BOOK AND HOMILY SOCIETY.

At the late annual meeting of this Society, it was stated, that the issues of Prayer-books and Homilies during the last year had increased, (the increase in the issues of the latter amounting to 30,000,) and that its cause is more warmly espoused, and its utility more generally acknowledged, than in former years. The Book of Homilies, previously to the formation of this Society, was considered by too many persons as almost antiquated and obsolete; but by means of this institution, these valuable compositions have become extensively known and valued.

Besides the Homilies already circulated, measures have been taken to translate several more into the French and Italian languages, and nothing is wanting but enlarged funds for disseminating these instructive compositions over the greater part of the Continent, where they are thankfully received, and in some cases highly esteemed.

The Morning and Evening Prayers, the Psalter, and the First Homily, have been translated into Chinese, and distributed in various places, not indeed actually in China, but in places where persons who understand the Chinese language reside. In China itself, the Court decides, without any toleration, in what manner the people shall worship; but in the Chinese colonies, no such opposition is encountered. A Chinese servant, resident in this country, was presented with a Prayer-book, which had been translated into the Chinese language by Dr. Morrison, whose name was perfectly familiar to him; for upon hearing it and seeing the book, he exclaimed, "Good man! good book!"—This poor heathen had,

previously to his receiving the Prayer-book, been in the habit of burning a piece of paper as an act of worship, being probably an adorer of fire.

On the shores of the Mediterranean, the demands for religious information are loud and numerous. In Italy many prejudices against our English creed are stated to have been removed simply through reading our Prayer-book. A version of the Liturgy into pure Biblical Hebrew has been strongly advised for the use of the Jews. Homilies in the Manks language have been circulated among the people of the Isle of Man. The Report, in conclusion, recommended fervent prayers to God for his blessing upon the labours of the Society, without which all human effort is unavailing.

LONDON HIBERNIAN SOCIETY.

The Report, read at the late anniversary, stated, that the number of the Society's Schools in Ireland had increased in the last year from 584 to 575, and that the number of scholars was 53,233: thirty-five of the schools were under the superintendence of Catholic priests. The Society had received 1,000 Bibles and 10,000 Testaments from the British and Foreign Bible Society, and had distributed upwards of 80,000 Bibles and Testaments. The progress of the Society had been slow, but sure: it extends now to 23 counties out of 32, and the conductors look with confidence to complete success, as the cause is not that of a party, but truly catholic. The Society deserves extensive patronage in the present afflicted state of Ireland. Its object is simply to teach all classes of the people to read the holy Scriptures, which are not only "able to make them wise unto salvation," but to render them, in every respect, good men, good subjects, good citizens; industrious in their habits, contented with their lot, and a blessing to themselves and mankind.

View of Public Affairs.

FOREIGN.

FRANCE.—The internal tranquillity of this country continues to be partially disturbed: as appears, among other

circumstances, from the recurrence of various conflagrations, of which the incendiaries cannot be traced, or their object ascertained, except that it seems

to be connected with political animosities. The unpopularity of the present ministry is indicated by the character of the elections for the new members of the chamber of deputies, in lieu of those who have gone out by rotation, in those places where public feeling is most strongly expressed. In the department of the Seine, especially, which includes the capital, the Liberals have obtained a triumph, the whole of the members returned being of that party.

Some discussions have taken place on the subject of the Slave Trade, both in the chamber of peers and in the chamber of deputies. In the former, the Duc de Broglie made a motion for adopting severer measures of repression against the Slave Trade. He prefaced his motion by a speech of extraordinary talent, conveying a most luminous view of the whole subject, and urging his proposition of it by a most powerful appeal to all the high principles and feelings involved in the question. The motion was unsuccessful: the French ministers declared that they saw no necessity for any further legislative measures, the existing laws being, in their view, sufficient. Can any thing mark more clearly than such a declaration, after all the uncontested facts which have been brought before the French government, a determination not to disturb the slave-trader in his nefarious and destructive career? The speech of the Duc de Broglie, we are happy to find, has been printed, and is now widely circulating in France. We have seen nothing which is more admirably calculated to enlighten the public mind in that country on this important subject; and it is now evidently to the influence of public opinion, and not to the honour and good faith of the French government, that the appeal must be made, as it is upon this alone that our hopes must now rest. We shall not, however, pursue the matter further at present, as we expect soon to have an opportunity of laying before our readers a variety of afflicting particulars respecting the illicit French Slave-trade, and the state of that trade generally, drawn from that Report of the African Institution, read at the annual meeting announced in our last Number; and from papers recently laid before the British Parliament, embracing a mass of painfully interesting information.

TURKEY.—The reports of the last CHRIST. OBSERV. No. 245.

month are generally favourable to the progress of the Greeks in procuring their emancipation from the oppression of the Turks. The insurgent party obtained possession of the isle of Scio; but it has been reconquered by the Turks, and dreadful massacres have followed. The Greek Peasantry, in the north of Thessaly and Upper Macedonia, are reported to have formed a body of 7000 men, warm with patriotic ardour, who have occupied the defiles of Mount Olympus, the Valley of Tempe, and the banks of the Peneus, and have traversed the country towards the sea-coast, increasing their numbers, and obtaining new successes, throughout their progress. Russia, by retaining her armies on the frontiers of Turkey, and thus drawing the Ottoman forces northward to be ready to repel invasion, is effectually, though silently, fighting the battle of the Greeks before she strikes a single blow. Her thus suffering the Greeks to acquire strength and cohesion would lead us to hope, independently of other considerations arising out of the general policy of the great powers of Europe, that in the event of subjugating Turkey, Russia may not be unwilling to allow the Greeks to form themselves into an independent state; a course which might materially counteract, in the general opinion, any supposed evils likely to result from an accession to the strength and territory of Russia, in the south-east of Europe, of countries so favourably placed for purposes of aggression and aggrandisement as are the peninsula and archipelago of Greece. We should view the probable enfranchisement of the Greeks with more unmixed satisfaction, were it not for the torrents of blood with which it is likely to be cemented, in addition to those which have already flowed in this implacable contest. But even these horrors are probably light, when put in competition with those which Greece would have to endure, were she once more subjected to the Turkish yoke. May a merciful God speedily terminate these murderous conflicts!

SOUTH AMERICA.—The new Republics in Spanish South America are firmly entrenching themselves in their recently acquired liberties, and are proceeding with the consolidation and improvement of their laws and constitutions. They at present amount to five; Buenos Ayres, Chili, Mexico, Co-

Columbia, and Peru. Their independency, as Sovereign States, has for some time been virtually, and is now openly and authoritatively recognized by the Government of the United States of America, who, from the circumstances of their own history, and republican constitution, as well as from their proximity, and from the deep commercial interest they have in cultivating a good understanding with their southern neighbours, might naturally be expected to take the lead in this recognition. A bill is now passing through our own parliament, which is intended to regulate our commercial intercourse with these states, and to admit their ships freely into our ports, the effect of which will be a real and substantial, if not a formal, acknowledgment of their independent sovereignty.—It is gratifying to find, that among these infant republics there prevails, to a considerable extent, a spirit of humane and enlightened legislation. In Columbia, in particular, which is constituted nearly after the model of the United States of America,—General Bolivar, like General Washington, being the first President,—the House of Representatives have adopted many provisions of a most praiseworthy character;—among others, the removal of every vestige of the inquisition; the decreeing of toleration and equal civil rights to all members of the community who have not forfeited their citizenship by their crimes; the declaring every man free to write, print, and publish his opinions, but being responsible for the abuse of this privilege; the making provision for trial by jury, as soon and extensively as the feelings and habits of the people may allow of this regulation; the allotting specific funds for the education of all classes of the people on the system of mutual instruction; and lastly, what involves no trifling sacrifice in slave-holders, the decreeing the early abolition of slavery, not only by declaring all free who shall be born within the limits of the republic, but by appropriating large funds for the gradual manumission of the adults who are now in bondage. Nor has this measure of Christian benevolence and true policy been confined to Columbia. It has been adopted likewise by the other Independent States, who have also, with a magnanimity which it would be well if Europeans could be induced to imitate, abolished all distinctions arising from Colour, and admitted the Indian and the Negro to a

common and equal participation of all civil and political rights with the White. Every Christian mind must hail with delight, and with fervent gratitude to God, the opening thus made for the diffusion of freedom, and for the admission of the sacred Scriptures and religious instruction, in regions where hitherto “the true light” has either never shone, or has been lost in the thick gloom of papal bigotry and superstition. The example may well make the parliament of Great Britain itself to blush, when it contemplates the cruel and unmitigated bondage in which so many of her subjects still groan in our colonies, and the midnight darkness as to all moral and religious improvement in which their successive generations are permitted to live and die. Fifteen years have elapsed since the abolition of the slave trade was decreed by the British Parliament; and to this hour not one effective law has yet been adopted by it, or by any of the colonial legislatures, for raising the civil condition of the slave, or for paving the way for his future emancipation.

DOMESTIC.

The Parliamentary proceedings of the last few weeks have been very various and important. We can only glance at a few of the chief occurrences.

The state of the agricultural interest has undergone several animated discussions, the result of which has been the adoption of the chief measure suggested in the late report of the agricultural committee of the house of commons. The first proposition of the committee; namely, to grant the sum of one million to be laid out in corn to be warehoused, in order to secure the growers against being compelled to carry their produce to an over-stocked market, was clearly so unwise and futile a scheme, and was so generally and strongly disapproved by the house of commons, that, after a brief discussion, it was abandoned. The principal feature of the regulations now intended to be adopted is to repeal the law which prohibits the importation of wheat, (we omit the details respecting the other species of corn, all of which however are included in the regulations, according to their relative value,) till it rises to the average price of 80s. per quarter; and also to rescind the permission to import freely for three months from the period of its so rising; and to substi-

tute a regulation allowing of the opening of the ports as before at 80s. and continuing them open till the price falls to 70s. and three months after it begins to fall below it ; but subject throughout to a duty of 12s. per quarter, with an additional duty of 5s. for the first three months after opening. We will not enter into any discussion of the comparative merits of this mode of protection with that which previously existed. It may perhaps, on the whole, be a better plan than that which it has superseded ; or rather it may be attended with a smaller portion of practical evil to the agriculturist as well as to the community. But both systems, we hesitate not to say, are radically vicious ; and while either of them is persisted in, we must be condemned to suffer all the afflicting alternations arising from a great fluctuation in the price of the main articles of human subsistence. At one time they will be depressed so low as not to remunerate the grower, and at another raised so high as to subject a great part of our population to want and wretchedness, and to expose us to all the evils of disaffection and tumult. We are fixed in the clear persuasion, that the only remedy for these evils, and for many others, is to be found in a free and unfettered trade in corn ; and that in such a free and unfettered trade, not only would the community at large, but the farmers and the landholders, find their true and permanent advantage. The subject is far too wide for us to enter upon in this place ; but those who are disposed to examine it, or who wish to know by what process of reasoning we have arrived at this conclusion, we would refer to the report of the agricultural committee of the house of commons, which sat in the last session, where the true principles by which this mighty question should be regulated are ably and luminously exhibited, (principles by the way completely at war with the practical recommendations of that report;) we would refer them also to a recent pamphlet of Mr. Ricardo, on this question, and to a review of the agricultural report which has appeared in the 72d Number of the Edinburgh Review, and in a late Number of the Quarterly. We think it absolutely impossible for any dispassionate and disinterested individual to read these articles without a thorough persuasion that our only true wisdom, even if we were to look exclusively to the permanent

interests of agriculture itself, is in retracing our legislative progress, from the present system of restriction and prohibition, to one of perfect freedom, regulated only by a regard to the taxes which fall mainly or exclusively on the growers of corn. Of all human evils which can befall our population, there is none which can be compared to that arising from a difficulty of procuring food ; and of all taxes to which the poor man is subject, none can be a hundredth part so oppressive as that which these prohibitory enactments are more or less calculated to produce, the doubling or trebling of the price of his quartern loaf.

The state of Ireland has been prominently brought before Parliament and the country. The distresses of the poor, that is, of ninety-nine persons out of a hundred, in the southern provinces of that country, are most deeply afflicting. A scarcity of provisions, or rather of money to purchase them, amounting in some parts almost to absolute famine, has more or less prevailed for a considerable time, and is now truly affecting. The immediate cause has been chiefly the defective character and quantity of the last potatoe crop. The effect, in addition to the personal sufferings of the half-famished peasantry, and the recent disturbances which may be traced in a considerable measure to this source, has been a return of typhus fever, which is making great ravages. We shall not dwell upon particulars, as we trust they will have been already laid before most of our readers in the shape of an appeal to their sympathy and Christian liberality. We are happy to state that this appeal has met with a most generous reply in the bountiful subscriptions which are flowing in from the British public, and from the richer classes in Ireland, for the temporary relief of the necessities of these our fellow-Christians and fellow subjects. Large quantities of provisions, chiefly potatoes, have been already shipped for Ireland, and measures taken to promote an equal and effective supply. Government also has largely assisted the object ; and we trust, not only that the temporary pressure will be considerably alleviated, but that the supplies will have allowed of sowing and planting for the approaching harvest. We earnestly recommend the object to the liberal contributions of our readers. Should the funds raised be more than necessary for the

immediate exigency, they will admit of being employed with great advantage to the general welfare of Ireland, by promoting useful and productive labour. Parliament has wisely voted a sum of 50,000*l.* to be expended in opening roads in the wilder and less frequented parts of the kingdom, and in other works of public utility. All this, however, will effect comparatively little for Ireland. The evils which afflict her lie deeper; and many of them have been strongly pressed upon the attention of Parliament during the last few weeks. The tithe-system, in particular, has been amply discussed; and, from its present oppressive nature, as well as the unpopularity which it attaches to the Established Church and the cause of Protestantism in that country, it ought to be commuted. An obvious remedy seems to be to throw the burden, as in Scotland, not on the tenant, but on the proprietor of the soil. And we rejoice to say, that many of the great lay impro priators in that country, have, much to their honour, expressed not merely their willingness but their solicitude to concur in such a proposition. We shall, probably, have occasion to resume this subject next month, in considering the nature of the measures which Mr. Goulburn proposes to bring forward for the amelioration of the general condition of Ireland; and which, we trust, will not be merely of a palliative or superficial kind, but deep and prospective, and grounded on plans of moral and religious, as well as merely financial or agricultural, improvement. Events have occurred, during the month, connected with the Protestant Established Church, of a truly solemn and admonitory nature. No less than three Irish prelates have been called to give an account of their stewardship before the bar of God. Two of them, two primates, the Archbishops of Armagh and Cashel, were taken off in one day; the latter by illness, and the former by an accidental administration of a bottle of laudanum instead of medi-

cine. Such circumstances are probably unprecedented in the history of Ireland or any other country; and they call loudly, especially when taken in connexion with the present afflicted and distressed condition of that island, on those who have a voice in filling up these important places, to select for the office men of distinguished zeal, simplicity, and piety, of well-known liberality and disinterestedness, of conciliating character, and endued with wisdom to guide those within the pale of the church, and to win those who are without. Deeply afflicting would be the thought, and truly awful the responsibility, if, in appointments like these, considerations of mere favour or interest should be allowed to operate!

The bill of Mr. Canning, for the admission of Roman Catholic peers into parliament, has passed the house of commons, and is about to be debated in the house of lords.

A measure has been proposed by the chancellor of the exchequer for relieving the country of two millions of taxes, by converting the military and civil half-pay and pensions, amounting to about five millions, into annuities for 45 years. The taxes he proposes to remove are 13*s.* a-bushel of the 15*s.* paid on salt, half of the present leather tax, the window and hearth tax of Ireland, and the tonnage duty on shipping. These are certainly gratifying remissions, though we could earnestly wish the salt tax were entirely abolished. As to the plan of converting five millions of life annuities into annuities for 45 years, with which these remissions are connected, we do not conceive that there is any valid objection to it. It certainly, however, would be a much more simple and economical plan, to take the money required for the purpose at once from the sinking fund, than to be creating annually new stock, and yet keeping the sinking fund at what is in that case its merely nominal amount of five millions.

Answers to Correspondents.

"*Notice sur M. R.*;" F. S.; SCRUTATOR; M. M.; J. B.. F. S.; A CONSTANT READER; Onguens; CUMBIENSIS; A. M. C.; J. W. M.; A. C. G.; and two or three papers without signature, are under consideration.

We are much obliged to several correspondents for accounts of the anniversary meetings of various societies; but our limits will not allow of our entering much into details of this nature. We shall, however, be happy, as far as our plan permits, to give the results of their proceedings, from their Reports, when published.